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189

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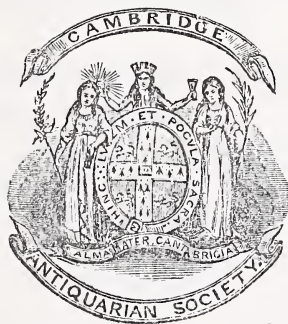
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189



XII. PARTICULARS RESPECTING JOHN NORRIS, ESQ.  
FOUNDER OF THE NORRISIAN PROFESSORSHIP. By  
CHARLES HENRY COOPER, F.S.A.

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[Read Nov. 18, 1861.]

IN the Annals of Cambridge (iv. 383) I have described John Norris, Esq. of Witton in Norfolk, the founder of the Norrisian Professorship, as B.A. of Caius College, adding in a note that he was Members' Prizeman, 1761; and Mr Romilly, in *Graduati Cantabrigienses* 1846, has appended to the name of

Norris, Joh. Cai. A.B. 1760

this note:

Fundator Muneris Professoris in Theologiâ.

I have recently casually discovered to my great surprise that John Norris of Caius College, B.A. 1760 (3rd wrangler), and Members' Prizeman 1761, died at Norwich, 19 March, 1762, æt. 25. He was only son of Anthony Norris, Esq. of Barton Turf in Norfolk, and after taking his degree became a law student in the Temple. Of course he was not the founder of the Professorship, respecting whom I have obtained from Mr Romilly and the Rev. Francis Procter, M.A. Vicar of Witton, the following additional particulars.

He was the son of John Norris, Esq. of Witton and Witchingham in the county of Norfolk, and of Anna his wife, daughter of Thomas Carthew, Esq. of Benacre in Suffolk. His birth occurred at Witchingham Hall, 12 April, 1734, and he was baptized on the 15th of that month. His father died 9 Oct. 1735, æt. 24. After being educated at Eton, he was admitted a Fellow-Commoner of Trinity College. Subjoined is a copy of his admission.

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1752 Jul. 6. Admissus est socio-commensalis Johannes filius Johannis Norris de Brooke in Comitatu Norfolciæ ð scholâ Etonensi ætatis 18.

He le't the University without a degree, and resided at Witchingham and in Upper Brook Street, London, but ceased to reside at Witchingham after the death of his first wife, a very beautiful and accomplished lady.

There is at Witton a farmhouse now called the Old Hall. Whilst living there, Mr Norris commenced building a house at Witton, which was left unfinished at his death, which took place at his house in Upper Brook Street, 5 Jan. 1777. He was buried in the Norris vault in the chancel of Witton Church.

There is an original portrait of Mr Norris at Witton Hall by Vander Smiffin, which has been etched by W. C. Edwards for the Norfolk Portraits.

Having mentioned Anthony Norris, Esq. of Barton Turf, I may state that he was a member of Caius College, but took no degree. He died 13 August, 1785, æt. 75, and was a good antiquary, herald and historian. His valuable collections relating to Norfolk, in 28 volumes folio and quarto, came at his death to Sir John Fenn, who bequeathed them to Lady Fenn's relations, the Freres of Roydon. Mr Frere of that place now possesses them. There is at Scottow Hall a portrait of Anthony Norris by T. Bardwell. It has been etched for the Norfolk Portraits by W. C. Edwards.

John Norris, his only son, was a young man of great promise. A specimen of his poetical abilities is given in the *Annual Register* of 1761, and his attached friend, Sir John Fenn, says that he had a mind framed for and endowed with pure religion, abstruse knowledge, classical learning, and every polite and engaging accomplishment.



XIII. A LETTER FROM DR EDWARD MARTIN, PRESIDENT OF QUEENS' COLLEGE, TO WILLIAM BRAY, CHAPLAIN TO ARCHBISHOP LAUD, WITH NOTES AND OBSERVATIONS THEREON. BY CHARLES HENRY COOPER, F.S.A.

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[Read Dec. 2, 1861.]

THE following letter is from MS. Tanner, 158, fol. 116. I am indebted for a transcript of it to our worthy member the Rev. W. G. Searle, M.A. Vicar of Oakington.

Most worthy S<sup>r</sup>,

When I came home last Saterday night I founde all euen in prayers time at a Congregation in the Regent House, and when they came home they told me that the Vice-Ch<sup>r</sup>.<sup>(a)</sup> had acted a kind of Sophister's speach against them who would not suffer their imunities and Charters to be maintain'd against the craft and malice of whomsoever. And that hee & Bambridge<sup>(b)</sup> had gotten a most absurd letter drawn w<sup>ch</sup> was read to the whole University and should have beene sent under their seal to my Lo<sup>ds</sup> Grace<sup>(c)</sup> had not Mr Smith of St John's<sup>(d)</sup> stopp'd it who was one of the Caput Senatus in Honywood's<sup>(e)</sup> absence; the Vice-Ch<sup>r</sup>. was soe impetuous and fonde of this project that being admonished by divers that the time was past for any busines in a Congregation (for all Colledge bells had rung to prayers) hee sent notw<sup>th</sup>standing up and downe the towne for Siddall<sup>(f)</sup> (who



had served his turne a little before in another busines of faction and was newly gone home) and held the University in the meane time till prayers were done, & was faine in conclusion (when y<sup>t</sup> Siddall could not bee found nor they any longer see) to dismisse the company *re infectâ*. Would you think it? Siddall, a man who in pretence of infirmity hath not beene at Church these 5 yeares, in strength of a Faction should bee brought to a contentious Congregation.

But next day here preached by chaunce at St Maryes my Curate at Uppingham, Mr Hausted<sup>(g)</sup>. His sermon I have sent you up as hee preached it, upon his oath, wh. I would intreat you to read carefully. I suppose you may find some indiscretions of expression such as may deserve reprehensions, advice, counsell, but none that can deserue punishment. Yet because hee preached for reverence, alacrity, purity and order in God's service, for adoration in Churches, and bowing at the B<sup>d</sup> name, for the surplise and other Ceremonies, and for that hee preached that himselfe had seene very graue men in that place neglect their duties and heard many in the Country excuse their profane upon the practise of graue men in the University. Because in one place he told them that the Dutch, who are noted to bee naturally slouely, doe scoffe and gibe at all other nations for too much nicety. Upon this hee was taken immediately from the pulpit, arrested and comitted in the Church, drawne through the street from the pulpit to the Consistory w<sup>h</sup> the greatest uproare and concourse of people that ever I saw at any arraignment, and thus a Court call'd, the tribunal set. Hausted, arraign'd and sentenced by Loue<sup>(a)</sup>, Ward<sup>(h)</sup>, Bambridge<sup>(b)</sup>, Bachcroft<sup>(i)</sup> and Saneroft<sup>(k)</sup>, only upon these two points, for taxing the University and abusing nations, namely, the Dutch. In conclusion too, the Vice-Chr. there by his owne authority suspended him, and all to foile the matter of the sermon wh. the people, the Vice-Chaunr. as hee went to the Consistory stucke not to perstringe his Ma<sup>ties</sup>. declaration (I hope if it be lawfull to daunce it is lawfull to doe this act upon this daye, etc.). Hee might have appointed him a day indeed to have brought in a copy of his sermon. But to call a court to sit *pro tribunali* to enact and take an oath to suspend



(wh. Academicall suspension) to cause an uproare of at least 500 people all the afternoone in the streets & that before evening prayer which I find not only to bee forbidden but grievously censurable by Civill Canon & Comon law. As particularly (w<sup>h</sup>. I would desire you to peruse) Lib. 3, Codicis tit. 12. cap. ult. de feriis & Decretal. lib. 2, tit. 9, cap. Oms. dies dominicos et cap. conquestus est nobis. The next day after he had laid downe his office, I was soe bold to tell him thus much: Now that you have slept upon the busines I pray consider what you have done through ignorancē, pride and factious zeale, that wh. was never heard of in University, Church, Kingdome or X<sup>tian</sup>. world for a .....to be hal<sup>d</sup>. from the pulpit through the street to the consistory, and the court call'd and set upon the Sunday before evening prayer whout any cause of heresy, treyson or haynous crime pretended. Search all the booke of Martyrs & if papists or any Religion or Westminster Hall can.....you a precedent I will incurre your danger. Assure yourselfe wee live in such a state as will bee sensible (though in a poore Curate's behalfe) of that done by a principall officer of an University, w<sup>h</sup> may make them scandalous over all Christendome. But Loosers I hope may have leave to speake. He is my Curate in a regular market towne, and neither his poverty nor meeritts will suffer mee to put him out, and yet by this meanes hee is made unusefull for the cure, for whensoever hee shall hereafter in that parish either publicly or privately speak for any Church order, he shall be twitted that what hee speaks is but that hee was haled through the streetes for at Cambridge. I am most sorry that he hath any reference to me.

Dr Beal<sup>(l)</sup> is chosen Vicechan<sup>r</sup>. this morning & admitted, the prouost<sup>(m)</sup> contrary to all expectation came back from Ely before hee intended, was discreet, valiant and deserved all encouragement. I would you could take occasion to take any notice of it. For Dr Cumber<sup>(n)</sup>, hee contrary to promise and reason shewed himselfe very stiffe in the faction, even to the 3<sup>d</sup>. and last scrutiny. But I am sorry I am forced to bee thus tedious. I pray as soone as you can remember mee to the Deane of Windsor<sup>(o)</sup>, & lend him a sight of this ser non w<sup>h</sup> the same of this newes. I cannot write





to every man I would, and therefore w<sup>th</sup>. my best loue the like I desire to be done to Mr Sam. Baker(*v*),

Yours in his best Respect and Service,

EDWARD MARTIN.

Queec. Coll. Cambr. *Nov.* 4, 1634.

To my most respected and assured  
Frinde Mr William Bray, Chap-  
laine in ordinary attendance to  
my Lo<sup>ds</sup>. Grace of Canterbury at  
Lambeth these.

DR EDWARD MARTIN, the writer of the foregoing letter, was one of the chaplains of Archbishop Laud. He was a native of Cambridgeshire, and admitted a sizar of Queens' college in 1605, being B.A. 1608-9, M.A. 1612, Fellow 1617, and B.D. 1621, in which year he was incorporated in that degree at Oxford. He became Rector of Conington, Cambridgeshire, 1630, and was elected President of his college 1631, being in the same year created D.D. by royal mandate. He had also the rectories of Houghton Conquest in Bedfordshire, and Uppingham in Rutland, resigning the latter benefice in 1637, and being succeeded therein by Jeremy Taylor.

On 1 Sept. 1642, he was for his loyalty to his sovereign sent to the Tower by order of Parliament, and continued a prisoner there and at Lord Petre's house in Aldersgate street for upwards of five years. In the meanwhile he was ejected from the presidentship of Queens', and lost all his other preferments.

About August, 1648, he effected his escape and went to Thorington in Suffolk, residing with Mr Henry Cooke, who had been a member of his college. He assumed the name of Matthews, but was discovered by some soldiers from Yarmouth, taken up to London, and, 23 May, 1650, committed to the Gatehouse by John Bradshaw, president of the Council of State. Ultimately by some interest with Colonel Wauton, he obtained his release and



a pardon for breaking prison. He then returned to Suffolk, resuming his own name and usual habit, but subsequently went abroad for seven or eight years, living for the most part of that time at Paris with Lord Hatton.

He was formally restored to the presidentship of Queens' 2 August, 1660; was one of the managers of the Savoy Conference, and on 22 Feb. 1661-2, was constituted Dean of Ely, but he was too unwell to be installed in person, and died 27 April, 1662, being buried in the college chapel.

He was author of

Five letters. 1. *The Difference between the Church of England and Geneva.* 2. *The Pope's Primacy as pretended Successor to St Peter.* 3. *The Authority of the Apostles' Constitutions and Canons.* 4. *The Discov'ery of the genuine works of the Primitive Fathers.* 5. *The false Brotherhood of the French and English Presbyterians.* Lond. Svo. 1662.

WILLIAM BRAY, to whom the letter was addressed, was, as the superscription informs us, one of Archbishop Laud's chaplains in ordinary. He was of Christ's college, B.A. 1616-7, M.A. 1620, B.D. 1631, and had been at the outset of his clerical career a popular lecturer in London, but changing his views was made chaplain to the Primate, and obtained considerable church preferment. He was rector of St. Ethelburga in London, 5 May, 1632; Prebendary of Mapesbury in the church of St Paul 12 June following, and Vicar of St Martin-in-the-Fields 2 March, 1632-3. The king presented him on 7 May, 1634, to the Vicarage of Chaldon-Herring in Dorsetshire, and by letters patent dated 15 Jan. 1637-8, bestowed on him a canonry in the church of Canterbury.

Having licensed two obnoxious books by Dr John Pocklington, the long parliament enjoined him to preach a recantation sermon at St Margaret's, Westminster. On 12 Jan. 1642-3, the house proceeded to sequester him from the vicarage of St Martin's, and in the latter end of March following his books



were seized ; he was also imprisoned, plundered and forced to fly. It is said that he died in 1644.

He is author of

*A Sermon of the Blessed Sacrament of the Lord's Supper*, proving that there is therein no proper sacrifice now offered, together with the disapproving of sundry passages in two books set forth by Dr Pocklington, the one called *Altare Christianum* ; the other, *Sunday no Sabbath*. Lond. 4to. 1641. This is, I presume, the recantation sermon before alluded to.

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## NOTES.

(a) The Vice-Chancellor, whose indiscreet zeal was so conspicuously displayed on Saturday the 1st, and Sunday the 2nd of November, and who laid down his office on Monday the 3rd, was DR RICHARD LOVE, master of Corpus Christi college. He was son of Richard Love, apothecary, and Margaret his wife, and born in Great St Mary's, Cambridge, 26 Dec. 1596, was of Clare hall, being B.A. 1614-5, M.A. and fellow 1618, and one of the proctors of the university, 1628. Charles I. appointed him one of his chaplains, and in 1630 he became D.D. by royal mandate. He had the rectory of Eckington in Derbyshire, and a prebend in the church of Lichfield, and on 4 April, 1632, was admitted master of Corpus Christi college, in compliance with a commendatory letter from the king. Dr Love, who was one of the assembly of divines, in 1649, became Margaret professor of divinity ; he refused to sign the engagement in 1650, and at the Restoration was appointed dean of Ely, which dignity he held but a short period, as his death occurred in January, 1660-1.

(b) By Bambridge is meant THOMAS BAINBRIGG, who became master of Christ's college in 1620, was Vice-Chancellor 1627, and died in September, 1646. He was a benefactor to his college, which flourished greatly under his government. Duport has honoured him with a Latin epitaph. He was accounted a witty man and a good preacher, and a funeral sermon by him, on 16 Oct. 1620, had the effect of seriously awakening the famous independent divine, Dr Thomas Goodwin, who was originally of Christ's college, but subsequently became a fellow of Catharine hall.

(c) My Lo<sup>ds</sup> Grace is of course archbishop Laud. It seems that the proposed letter to that prelate was occasioned by some fellows of colleges in



this university having been cited to appear before the commissioners for causes ecclesiastical. A copy of the letter (which is in Latin) is in MS. Tanner, 158, fol. 120.

(d) Mr Smith of St John's was probably THOMAS SMITH of Cambridge-shire, admitted a scholar of St John's college on Lupton's foundation, 10 Dec. 1602, B.A. 1605-6, fellow on Lupton's foundation 10 April, 1606, M.A. 1609, proctor 1615, B.D. 1617.

(e) Honywood, the absent member of the caput senatus, was MICHAEL HONYWOOD, the sixth son, and ninth of the many children of Robert Honywood, Esq., of Charing in Kent, and Marks hall, Essex, by his second wife, Elizabeth, daughter of sir Thomas Browne of Beachworth castle, Surrey. He was of Christ's college, B.A. 1614-5, M.A. 1618, becoming a fellow of that house, and serving the offices of taxor in 1623, and of proctor in 1628. He was B.D. 1636, and had the rectory of Kegworth, Leicestershire, whence he was sequestered for his loyalty. During the troubles in England he resided at Utrecht.

At the restoration he was created D.D. by mandate, and at that period some of the fellows of Christ's college petitioned that he might be appointed master of the society, which would have involved the removal of the far more celebrated Dr Ralph Cudworth. From this petition it would appear that Dr Honywood had also lost his fellowship through his loyalty. On 12 Oct. 1660 he was installed dean of Lincoln, which dignity he held till his death, which occurred 7 Dec. 1681, æt. 85.

He gave £100 for rebuilding St Paul's cathedral, and is enumerated amongst the benefactors of his college. On Lincoln cathedral he bestowed a very valuable and curious library. In the room wherein it is preserved is the portrait of Dr Honywood by Adrian Hanneman. It has been engraved.

On his monument in Lincoln cathedral is an allusion to the extraordinary number of the descendants of his grandmother, Mary Honywood, who died 11 May, 1620, aged 93, and he was wont to relate that he had been present at a dinner which the old lady once gave to a family party of 200 of her descendants.

(f) Siddall, I suppose, to have been WILLIAM SIDDALL of Christ's college, B.A. 1600-1, M.A. 1604, B.D. 1612.

(g) From this letter we derive curious information, not, I believe, before generally known, respecting PETER HAUSTED. He was a native of Oundle in Northamptonshire, and educated in Queens' college, being B.A. 1623-4, and M.A. 1627. Entering into holy orders he became curate at Uppingham, under Dr Martin. On 3 Feb. 1639-40 he was presented by Charles I. to the vicarage of Grendon, in Northamptonshire, and on 1 Nov.





1642 he was, with other loyalists, created D.D. at Oxford. He was chaplain to Spencer, Earl of Northampton, and was with that brave commander during the siege of the castle of Banbury, where Dr Hausted died, 30 Dec. 1644, being accounted an ingenious man, and an excellent poet.

The following is a list of his works :

*The Rival Friends*, a comedy acted before the king and queen at Cambridge, 19 March, 1630. Lond. 4to. 1632.

*Senile Odium*, Comedia Cantabrigie publice academicis recitata in Coll. Reginali ab ejusdem Collegii juventute. Cantab. 12mo. 1633.

*Ten Sermons*, preached upon several Sundays and Saints' days. To which is added an *Assize Sermon*. Lond. 4to. 1636.

*An Elegy on the death of Col. Robert Arden*, high sheriff of the county of Warwick, who died in Oxford of the small pox, 22 Aug. 1643. MS. Ashm. 36 & 37, fo. 126.

*Ad Populum*, a Lecture to the People, with a satire against Separatists. Oxon. 4to. 1644.

*Hymnus Tabaco*: a poem in honour of Tabaco, heroically composed by Raphael Thorius; made English by Peter Hausted, Mr. of Arts, Camb. Lond. 8vo. 1651.

(h) SAMUEL WARD, a native of Bishops Middleham, in the county of Durham, was scholar of Christ's college, B.A. 1592-3, M.A. 1596, and became a fellow of Emmanuel college, where he proceeded, B.D. 1603. He was appointed master of Sidney college 1609-10, and created D.D. 1610. He was archdeacon of Taunton, 1613, rector of Much Munden, Hertfordshire, 1616, and prebendary of York, 1617-3. In 1618 he was dispatched to the Synod of Dort, and in 1621 became Margaret professor of divinity.

His adhesion to the king's cause led to his imprisonment, and he died in confinement, 6 Sept. 1643, being buried in Sidney college chapel on the 8th of the same month. His funeral was not, however, solemnized till the 30th Nov.

His acuteness, learning, and sanctity of life are universally acknowledged.

There are portraits of this great divine in the master's lodge, at Sidney college, and the picture gallery of Emmanuel college.

(i) THOMAS BATCHCROFT, D.D. was unanimously elected master of Caius college, 22 Oct. 1626. Although a royalist, he contrived to retain his mastership till 13 April, 1649, when he was deprived by the parliament. He was restored in 1660, but soon after resigned, and died in 1662. He gave to the college lands in Milton for augmenting the stipends of the Hebrew and Greek lecturers, and an annalist of the society records that under his care and industry the college most happily flourished.



When registrar of his college he wrote in the matriculation-book, after his signature, "*Bonis nocet, qui malis pareit.*"

(k) WILLIAM SANCROFT, a native of Withersdale, in Suffolk, and uncle to the archbishop of the same name, was of Emmanuel college, B.A. 1600-1, M.A. 1604, fellow 16..., and B.D. 1611. On 2 August, 1623, he was unanimously elected master, and he was created D.D. 1629. His tendencies were undoubtedly puritanical, and on 4 Sept. 1634, the commissioners for ecclesiastical causes issued a summons, requiring him to deliver up certain books written by the notorious John Bastwick. Dr Sancroft, who died at Bury St Edmunds, in April, 1637, bequeathed £100 to his college to buy plate for the holy communion.

(l) WILLIAM BEALE, D.D., admitted Vice-chancellor of the university, 4 Nov. 1634, was elected from Westminster school to a scholarship at Trinity college in 1605, proceeded B.A. 1609-10, was elected a fellow of Jesus college 1611; commenced M.A. 1613; was appointed archdeacon of Carmarthen 1623, and created D.D. 1627. He became master of Jesus college 14 July, 1632, and on 20 Feb. 1633-4, was admitted master of St John's college on the king's nomination. On 27 Oct. 1637, he was presented by his majesty to the rectory of Paulerspury in Northamptonshire. He had also the rectory of Cottingham in the same county, and in 1639 was presented to the sinecure rectory of Aberdaron. He was a great sufferer for the royal cause, was ejected from his mastership 13 March, 1643-4; lost all his other preferments, and was imprisoned. He was incorporated D.D. at Oxford 1645, and in the following year was nominated dean of Ely, although he was never admitted. He was one of the divines selected by the king to accompany him to Holdenby. Ultimately he went into exile, and accompanied the embassy of lord Cottington and sir Edward Hyde to Spain, dying at Madrid 1 Oct. 1651. He greatly embellished the chapel of St John's college, and left MSS. and other books to the library. His portrait is in the master's lodge.

(m) The provost was SAMUEL COLLINS, D.D. provost of King's college. He was one of the sons of Baldwin Collins, fellow of Eton, where he was born and educated. In 1591 he was elected to King's college, being B.A. 1595, M.A. 1599, B.D. 1606, and D.D. 1613. On 25 April, 1615, he became provost, and on 22 Oct. 1617, was appointed Regius professor of divinity. On 19 Feb. 1617-8, he was collated to a canonry of Ely. He had also the rectory of Fen Ditton, and the sinecure rectory of Milton, both in Cambridgeshire. On account of his loyalty he was ejected from all his preferments except his professorship, which he retained till his death, which occurred at Cambridge, 16 Sept. 1651. He was buried in the college chapel. He was famed for his wit, memory, and fluent Latinity. A few controversial works remain to attest his skill as a theological disputant.



It has been erroneously supposed that he held the vicarage of Braintree, in Essex. One of the name was instituted to that benefice 15 Feb. 1610-11, but he survived till 2 May, 1667.

(n) THOMAS COMBER, a native of Sussex, was the twelfth son of a barrister, who resided at Shermanbury, in that county. After being educated in the school at Horsham, he proceeded to Trinity college, being scholar 1593, B.A. 1594-5, fellow 1597, M.A. 1598, B.D. 1609, rector of Worplesdon, Surrey, 1615, and D.D. 1616. On 23 Aug. 1629, he was constituted dean of Carlisle, and on 1 Oct. 1631 had a grant of the mastership of Trinity college. He served the office of Vice chancellor 1631 and 1636. In 1644 he was for his loyalty ejected from his mastership, and he lost his other preferments. Dying at Cambridge 28 Feb. 1652-3, he was interred, with the service in the book of Common Prayer, in the college chapel, on the 3rd of March following. It is indeed generally said that he was buried at St Botolph's, but I conceive that must be a mistake (see Doyly's *Life of Sancroft*, 2nd ed. 50, 51, and Robert Boreman's *Triumph of Faith over Death*, a panegyric and sermon at Dr Comber's funeral).

(o) The dean of Windsor was MATTHEW WREN, D.D., appointed to that dignity 8 July, 1628. He was eldest son of Francis Wren, citizen and mercer of London, and was born in the parish of St Peter Cheap in that city, 23 Dec. 1585. After being educated in Merchant Taylors' school, he proceeded to Pembroke hall, and was matriculated as a pensioner 23 June, 1601. He was one of Dr Watts's Greek scholars, B.A. 1604-5, fellow 25 May, 1605, M.A. 1608, B.D. and rector of Teversham, Cambridgeshire, 1615, and became a canon of Winchester 1623, in which year he was created D.D. On 26 July, 1625, he was admitted master of Peterhouse. He subsequently held the sees of Hereford, Norwich, and Ely, and was dean of the chapel royal. He was imprisoned in the Tower for nearly 16 years, but lived to be restored to his bishopric, and dying 24 April, 1667, was buried on 11 May following, with much pomp, in the chapel of Pembroke hall, which was erected and endowed at his cost.

Mr James Crossley, a competent judge, terms his *Increpatio Bar Jesu* a lasting monument of his erudition and acuteness.

In the notice of bishop Wren in Hawes and Loder's History of Framlingham is this statement, "His Works were collected by Mr Hawkins, and published by him, in four volumes octavo, 1721." This is a curious mistake arising from confounding bishop Wren with bishop Ken, whose works were published by William Hawkins, Esq. in 4 vols. 8vo. Lond. 1721.

(p) MR SAM. BAKER, a very noted person in his day, was matriculated as a pensioner of Christ's college, 11 July, 1612, and became B.A. 1615-6, M.A. 1619, and fellow 16.... On 7 May, 1623, he was incorporated M.A. at Oxford, and he proceeded B.D. here in 1627. The corporation of London



presented him to the rectory of St Margaret Pattens in that city, where he at one time enjoyed great popularity as a puritanical preacher. He was, however, taken off from those courses, and made domestic chaplain to Juxon, bishop of London. On 29 Oct. 1636, he became prebendary of Totenhall, in the church of St Paul. Having in 1637 resigned the rectory of St Margaret Pattens, he was on 5 July in the same year instituted to that of St Mary-at-hill. On 28 Aug. 1638, the king conferred on him a canonry of Windsor. This he resigned 17 May, 1639, and on the 20th of the same month he was nominated to a canonry in the church of Canterbury. In the same year he was created D.D. In 1640 he resigned the rectory of St Christopher, in London, and on 4 April in that year became rector of South Weald in Essex. Soon after the assembling of the long parliament, he was complained of for having licensed certain books and refused his license to others, and he was subsequently sequestered from all his preferments, persecuted, and imprisoned.

Dr Baker, who is supposed to have died in the early part of 1660, was one of the learned persons who rendered material assistance to bishop Walton's Polyglot Bible.





XIV. FACTS RESPECTING HENRY STOKES, NEWTON'S  
SCHOOLMASTER. By CHARLES HENRY COOPER,  
F.S.A.

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[*Read* May 12, 1862.]

DURING each of the two periods at which Isaac Newton was at Grantham school, Henry Stokes was the Head Master.

He was a native of Melton Mowbray, being the eldest of many children of Anthony Stokes, blacksmith of that place, and was baptized there 10 Oct. 1619. On 15 Dec. 1638, he was admitted a sizar of Pembroke Hall; being matriculated 4 July, 1639, and proceeding B.A. 1642-3.

In or about 1647 he became master of Melton school. No record of his appointment at that time has been discovered. It is however pretty clearly indicated by the admission-book of St John's College, wherein it is stated that John Richardson, admitted a sizar 25 June, 1647, was educated at Melton school under Mr Wild, whilst William Gilbert, who was admitted a pensioner of that College, 24 Feb. 1647-8, is said to have been educated in the same school under Mr Stokes.

On 1 Feb. 1649-50, Mr Stokes was appointed master of Grantham school. On 9 Nov. 1663, he was re-appointed master of Melton school for his life, it being stipulated that he should enter on his duties at the following feast of St Thomas. On 8 December in the same year, he formally resigned his mastership at Grantham.

He continued to preside over Melton school until his death. The register of the parish of Melton records that on 6 May, 1673, Mr Henry Stokes, Head schoolmaster, was buried.



He was married, and in the register of the parish of Melton, the burial of his daughter Mary is recorded under the date of 20 July, 1666.

In an old book containing the accounts of the townwardens of Melton and the proceedings at meetings of the inhabitants on school matters, is the following list of the books left in the school at Mr Stokes's death.

Martinius [Lexicon Philologicum].

Lexicon Geographicum [Ferrarii].

Erasmi Adagia.

Calepin [Dictionarium Latinum].

A Greek Lexicon.

Golii Etymologicum.

Syntaxis Pentaglotton.

Minucius.

Budæi Commentarii.

Poetical Dictionary.

A Quadruple Dictionary [by Barret].

Gouldman's Dictionary.

Sir David Brewster makes the following statement in his *Life of Sir Isaac Newton* (2nd edit. i. 16).

"The day in which he quitted Grantham was one of much interest not only to himself, but to his school-fellows and his venerable teacher. Mr Conduit has recorded it as a tradition in Grantham, that on that day the good old man, with the pride of a father, placed his favourite pupil in the most conspicuous part of the school, and having, with tears in his eyes, made a speech in praise of his character and talents, held him up to the scholars as a proper object of their love and imitation. We have not heard that the schoolmaster of Grantham lived long enough to feel a just pride in the transcendent reputation of his pupil; but many of the youth to whom his affectionate counsel was addressed may have had frequent opportunities of glorying in having been the school-fellows of Sir Isaac Newton."



From the facts here stated, it will appear that Mr Stokes, although he died in his 54th year, lived long enough to have known the great and growing reputation of Newton. I need hardly point out how inapplicable to Mr Stokes are the epithets "venerable" and "old", for he was only about 42 when Newton finally left Grantham school, which was apparently in the early part of 1661.

Amongst the portraits which Newton executed in his boyhood was one of Mr Stokes (Brewster, i. 11).

For the new facts here recorded, I am indebted to the Rev. Dr Ainslie, Master of Pembroke College, and the Rev. William Morris Colles, M.A. of Melton.



XV. CATALOGUE OF THE LIBRARY OF QUEENS' COLLEGE IN 1472, communicated by the Rev. W. G. SEARLE, M.A., late Fellow of Queens' College.

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[Read *Feb. 24, 1862.*]

AMONG the muniments of Queens' College is preserved an inventory of the effects of the Society in 1472. Its title is

Inventorium omnium et singulorum bonorum Collegii Reginalis Cantebriegie, factum et renovatum ibidem per Andream Dokett presidentem ejusdem, primo die mensis Septembris, Anno Domini Millesimo cccclxxij.

and the Catalogue of the books in the Library, which is here transcribed, follows immediately on fo. 1.

At the time when the Catalogue was first drawn up, the Library consisted of 199 volumes, but additions made within a short time brought the number of volumes up to 224. This Catalogue does not include the "*Expositio Magistri Henrici de Esseburn.....in Proverbia Solomonis*," given to the College in 1474 (Leland, *Collect.* iii. 17—19), nor an early printed copy of Josephus, (*Antiquitates Judaicæ et de Bello Judaico*, Mentelin, 1470? Brunet, ii. 733, b.), bequeathed to the Library by Dr Hugh Damlet, (Master of Pembroke Hall 1447—50, and one of the persons appointed by King Henry VI.'s Foundation charter of 30 March, 1448, to draw up the Statutes of the new college,) whose will, dated 16 July 1475, was proved 20 Apr. 1476 (MS. Baker xxvi. 358—9). We may therefore perhaps assume,





that the additions to the original Catalogue were made before the former date.

The earliest benefactor of books mentioned is Marmaduke Lumley, bishop of Carlisle 1429, who died soon after his translation to Lincoln in 1450. In a MS. of miscellaneous contents preserved in the College, containing rough drafts or copies of letters to bishop Fisher, to queen Catharine of Aragon, &c. are two accounts of the foundation of Queens' College: the earlier one thus notices the bishop's benefactions: "Et huic operi porrecte erant manus adjutrices devotissimi domini Marmaduci Lumley Lincoln. Episcopi ad summam ducentarum et viginti librarum cum pulcherrima Biblia in tribus voluminibus, ceterorumque quam plurimorum, quorum nomina patebunt alibi locis suis." This Bible was probably that classed I 1. 2. 3. in the following Catalogue.

In the second, which is based on the former, the above statement takes the following form: "Cui operi porrecte erant manus adjutrices domini Marmaduci Lumley Lincoln. Episcopi cum summa ducentarum et viginti librarum ac Biblia pulcherrima in tribus voluminibus ceterisque libris (lib's) quam plurimis etc." and R. Parker has in the *Skeletos* (1622) improved this into: "ingens librorum cumulus," besides altering the £220. into 200 marks.

Now it is scarcely possible that this benefaction of the bishop should be a pure invention, and yet the evidence in its favour is by no means satisfactory. The former 'historiola' belongs to the days of Edward IV., who was proclaimed king on 4 March 1461, and this knows nothing of any gift or bequest of books as coming from bishop Lumley, who died at least 10 years before, beyond the Bible in 3 volumes.

Archbishop Parker in his accounts of the University and the Colleges, appended to his work *De Antiquitate Brit. Ecclesiarum*, has one of Queens' College. It makes no mention of Bishop Lumley, and indeed, from the numerous mistakes it contains, would hardly be of much authority.

The second 'historiola' mentions the Statutes given by Queen Elizabeth Wydeville in 1475, and therefore must be of later date. Now if for some cause, perhaps connected with the Wars of the



Roses, the bishop's intended benefaction did not take effect till after the date of the former account, we might easily imagine that the second writer to save himself trouble had adapted the words of the first writer, which refer to the benefactors of the College, so as to make them apply to the great collection of books derived from the bishop.

The bishop's will is not at Lambeth, nor in the Prerog. Office (Browne Willis, *Lincoln*. 57).

For the present, therefore, the identity of the donor of the books, which were in the possession of the College in 1472, must remain undecided.

About 1538 Leland drew up a list of books in Queens' College (*Collectanea*, III. 17—19). Of the 44 works there enumerated, only 12 were in the Library in 1472. These are marked (Leland) in the Index of Authors. Not one of the volumes belonging to the College either in 1472 or in 1538 now remains in the Library; how they were disposed of, is not recorded.

The books were placed on 14 stalls, lettered from A to O, an arrangement still remaining in the old part of the Library. No distinction is made between the MSS. and the printed books, if any such there were in the Library at so early a date.

In the Index of Authors, the following works are referred to:  
Cave, *Script. Eccl. Hist. Literaria*, 2 tom. fo. Oxf. 1740—43.  
Tanner, *Bibliotheca Britannico-Hibernica*, fo. Lond. 1748.

Fabricius, *Bibliotheca lat. mediæ et infimæ latinitatis*, 6 tom. 4to. Patavii, 1754.

Oudin, *Commentarius de Scriptoribus Eccl. antiquis*, 3 tom. fo. Francof. 1722.

Catalogue of the MSS. preserved in the Library of the University of Cambridge, 1856....

Catalogue of the MSS. in the Library of Gonville and Caius College, Cambridge, by the Rev. J. J. Smith, 8vo. 1849.

Nasmith, *Catalogus Librorum Manuscriptorum quos Collegio Corporis Christi et B. Mariæ Virginis legavit M. Parker, Archiep. Cantuar.* 4to. Cantabr. 1777.

The indented titles are those which in the MS. are written in a different hand.



## THE LIBRARY.

## A

Inventorium omnium et singulorum bonorum Collegii Reginalis  
Cantebrigie, factum et renovatum ibidem per Andream  
Dokett, presidentem ejusdem, primo die mensis Septembris,  
Anno Domini millesimo cccclxxij.

In libraria, incipiendo pone hostium

1. Inprimis Catholicon, cuius 2<sup>m</sup> fo.— De predictis quidem.
2. Item Hugucio, cuius 2<sup>m</sup> fo.— . . . Anna dea.
3. Item Catholicon abbreviatum, cuius 2 fo.— Recto tempore.
4. Item Brito, cuius 2 fo.— . . . nari sm.
5. Item Magnus Cato, cuius 2 fo.— . . . parte suum.

Gradus A continet 5 libros ad presens.

1. Johannis Januensis de Balbis.
3. Roberti Veyse.

fo. 2 a.

## B

1. Item Sanctus Thomas super 10 libros Ethicorum cum  
tabula secundum ordinem alphabeti super eosdem, cuius  
2 fo.— . . . bonum.
2. Item Kyllwarby de conscientia, cum floribus Augustini  
super diversa opera, et Franciscus de virtutibus, cuius  
2 fo.— . . . poteñ T.
3. Item questiones super 8 libros Politicorum, cuius 2 fo.—  
simpliciter et non.
4. Item Sanctus Thomas super 8 libros Politicorum, cuius  
2 fo.— . . . viribus corporis.



5. Item commentator super 8 libros Phisicorum, cuius 2 fo.—  
ē aier.
6. Item Egidius super librum de anima, et Albertus de sensu  
et sensato cum aliis, cuius 2 fo.— bonorum honorum.
7. Item Boecius de consolatione, cuius 2 fo.—etate que mos.
8. Item Jacobus de Vitriaco cum aliis, cuius 2 fo.—orbem  
sua.
9. Item Petrus de Vineis, cuius 2 fo.— . vorum Dei.
10. Opus Armandi super logicam, cuius 2<sup>m</sup> fo.—cardi-  
nales.
11. Continuationes super totam philosophiam naturalem,  
cuius 2 fo.— . . . . . phs.
12. Brito cum questionibus meteororum, cuius 2 fo.—4 b.
13. Metha<sup>ca</sup> (metaphysica) Alexandri, cuius 2 fo.—p<sup>t</sup> re-  
duci.
14. Burleius super libros Ethicorum, cuius 2 fo.—incom-  
potens.

Gradus B continet 9.

fo. 2 b.

C

1. Item Tullius in nova Rethorica, cuius 2 fo.—malitiose fla.
2. Item Bartholomeus de proprietatibus rerum, cuius 2 fo.—  
quum incepit.
3. Item Ambrosius super Exameron, cuius 2 fo.—noscerent  
privum.
4. Item Liber gestorum Balaam et Josaphat, cuius 2 fo.—  
veniretur perquiri.
5. Item Omelie beati Gregorii, cuius 2 fo.— qui mittendus.
6. Item de gestis Lodovici regis Francorum et Philippi ejus  
primogeniti, cuius 2 fo.— . incredibilis multitudinis.
7. Item Psalterium glossatum, cuius 2 fo.—cogitatione actu.
8. Item Biblia, cuius 2 fo.— . Dominus Deus.
9. Item Gorham super Mattheum et Marcum, cuius 2 fo.—  
Nec. 8 An.
10. Item Gorham super Lucam, cuius 2 fo.— que hic incipit.





11. Item Aurelius Augustinus super quinquagena, cuius 2 fo.—  
propterea me.
12. Item Legenda Aurea, cuius 2 fo.— . A sexagesima.
13. Item Bernardus super Canticum, cuius 2 fo.—celorum. Qui.
14. Item Sermones Gorham, cuius 2 fo.— . ūmū bonum.
15. Item Hugo de Vienna super Ysaïam, cuius 2 fo.—tene-  
bris in.
16. Hugo de Vienna super Psalterium, cuius 2 fo.—  
b panem.
17. Hugo de Vienna super xij prophetas minores, cuius  
2 fo.— . . . . . mā<sup>dā</sup>r̄fes-
18. Hugo de Vienna super Ysaïam et Jeremiam, cujus  
2 fo.— . . . . . oculos.
19. Apocalipsis, Actus Apostolorum cum aliis, cuius  
2 fo.— . . . . . hanc.

Gradus C continet 15.

4. Johannis Damasceni.
13. Jacobi de Voragine.

fo. 3 a.

D

1. Item Cowton abbreviatum super 4 li. sententiarum, cuius  
2 fo.— . . . . . vocavit n.
2. Item Bonaventura super 3. sententiarum, cuius 2 fo.—  
non secundum totum.
3. Item Bonaventura super 2. sententiarum, cuius 2 fo.—  
bona o<sup>r</sup>.
4. Item lectura Petri de Candia super sententias, cuius  
2 fo.— . . . . . sic probatur.
5. Item Scotus super 3. sententiarum cuius 2 fo.—sicut  
similitudo.
6. Item Quodlibetæ disputationes, cuius 2 fo.—<sup>r</sup>n per recti-  
tudinem.
7. Item Johannes de Bachone super 4. sententiarum, cuius  
2 fo.— . . . . . sedes tua Deus in.



8. Item primum quodlibet Dñi Guidonis, cuius 2 fo.—  
pater non est prius.
9. Item alius liber super quodlibeta, cuius 2 fo.—redemp-  
tionis et cre-
10. Item Durandus super primum, cuius 2 fo.—qui me tan-  
gunt.
11. Item Durandus super 3. et 4. sententiarum, cuius 2 fo.—  
et seminatum in.
12. Item Questiones de Mediavilla, cuius 2 fo.— ut oūdam.
13. Item Quodlibeta Gandani, cuius 2 fo.— . vili<sup>u</sup> for.
14. Item Questiones super 4 li. sententiarum, cuius 2 fo.—  
beatus Augustinus.
15. Item Questiones Sancti Thome de aliquo, cum Questio-  
nibus Egidii et aliis, cuius 2 fo.— corporis corporis.
16. Item Scripta Gandani, super 2. 3. et 4, cuius 2 fo.—acci-  
piatur cor-
17. Item Johannes Monachus super questiones diversas, cuius  
2 fo.— . . . . . Dicend.
18. Item Expositio super sententias, cuius 2 fo.—no conva-  
lium q̄.
19. Item Magister Sententiarum, cuius 2 fo.—conferuntque  
intus.
20. Item Bonaventura super 4., cuius 2 fo.— reparare magis.
21. Item Petrus de Alvernia in quodlibeta, cuius 2 fo.—pote-  
rit ymitari.
22. Item Disputatio inter discipulum et magistrum, cuius  
2 fo.— . . . . . sē catholice.
23. Quodlibeta Scoti, cuius 2 fo.— . non rūdž.
24. Doctor Subtilis super primum sententiarum, cuius  
2 fo.— . . . . . Hoc saltem.

Gradus D continet 20.

19. Petrus Lombardus.

22. Gulielmi Occam.



fo. 3 b.

## E

1. Item diverse questiones theologicæ cum aliis, cuius 2 fo.—  
Eodem.
2. Item Questiones theologicæ, cuius 2 fo.— . s<sup>i</sup> imet<sup>ia</sup>.
3. Item Sanctus Thomas prima secunde, cuius 2 fo.—Ques-  
tio 32.
4. Item Sanctus Thomas secunda secunde, cuius 2 fo.—in  
complexum sciet.
5. Item Sanctus Thomas de potentia et malo, cuius 2 fo.—  
s. magnitudinis.
6. Item Sanctus Thomas in prima parte Summe, cuius  
2 fo.— . . . . . na dividitur per.
7. Item Haylys super primum sententiarum, cuius 2 fo.—  
institutus fuerat.
8. Item Questiones Qwillington super sententias, cuius 2 fo.—  
sic alius.
9. Item Sanctus Thomas super primum sententiarum, cuius  
2 fo.— . . . . . no<sup>a</sup> ē q<sup>a</sup> a<sup>u</sup>.
10. Item Sanctus Thomas super tertium sententiarum, cuius  
2 fo.— . . . . . n<sup>o</sup> mo<sup>9</sup> et t<sup>l</sup>.
11. Item Sanctus Thomas de Christo, cuius 2 fo.—pervenire  
non p<sup>t</sup>.
12. Item Sanctus Thomas de Veritate, cuius 2 fo.—si autem  
accipiatur.
13. Item Questiones theologicæ Holcott, cuius 2 fo.—si  
esset s<sup>r</sup>—
14. Item Sanctus Thomas de veritatibus, cuius 2 fo.—de  
luxuria.
15. Item Sanctus Thomas de potentia et de anima, cum aliis,  
cuius 2 fo.— . . . . . est inferita.

Gradus E continet 15.

14. de Virtutibus.



fo. 4.

F

1. Item Defensorium W. Wodeford contra Armachanum, cuius 2 fo.— . . . . . negat unde.
2. Item Doctor Profundus de causa Dei, cuius 2 fo.—rissimum et sec<sup>r</sup>.
3. Item Wodeford contra Wyclifistas, cuius 2 fo.—auditoris op<sup>i</sup>.
4. Item opus de Sacramento altaris, cuius 2 fo.—objectibus  
ex quibus  
mistra<sup>r</sup>
5. Item liber viginti unus aggtorum, cuius 2 fo.—Hec et hujusee.
6. Item prima pars Waldensis contra Wykelyffe, cuius 2 fo.—ex parte p<sup>r</sup>ne<sup>r</sup>.
7. Item Confessio fratris Johannis Tyssington de sacramento Eukaristie, cuius 2 fo.— . . . . . unica confessione.
8. Item Alexander Nekkam de naturis rerum, cuius 2 fo.—dicit propheta.
9. Item Distinctiones Gorham, cuius 2 fo.—malum pro bonis.
10. Item Floretum, cuius 2 fo.— . . . . . tulit discipulis.
11. Item Distinctiones notabiles, cuius 2 fo.—debemus indicare.
12. Item Distinctiones Mauriti, cuius 2 fo.—torrens tribulationem.
13. Item Armachanus de questionibus Armanorum, cuius  
2 fo.— . . . . . 4<sup>m</sup>. ca<sup>m</sup>.

Gradus ff continet 13.

fo. 4 b.

G

1. Item primum volumen Ludolphi de vita Christi, cuius  
2 fo.— . . . . . ipsum pio corde.
2. Item secundum volumen Ludolphi de vita Christi, cuius  
2 fo.— . . . . . spiritus purus.
3. Item 3<sup>m</sup> volumen Ludolphi de Vita Christi, cuius 2 fo.—  
fuit circa f<sup>m</sup>.





4. Item prima pars Legende secundum Petrum Calo, cuius  
2 fo.— . . . . . ab imperfecto.
5. Item Petrus Calo super secunda parte Legende, cuius  
2 fo.— . . . . . -titur unum membrum.
6. Item Petrus Calo super tertia parte Legende, cuius 2 fo.—  
qui prima ceciderant.
7. Item Regula Beati Augustini, cum multis aliis, cuius  
2 fo.— . . . . . Cum enim scrip.
8. Item Tabula exponens textus Biblie, cuius 2 fo.—In se  
bonum.
9. Item Sermones Januensis, cuius 2 fo.— magna quidem.

Gradus G continet 9.

4. In the margin: Et habet m<sup>r</sup>. pe. baxter.

fo. 5.

H

1. Item primum volumen communis glosse, cuius 2 fo.—quo-  
modo enim Deus.
2. Item 2<sup>m</sup> volumen communis glosse, cuius 2 fo.—spiritum  
meum.
3. Item 3<sup>m</sup> volumen communis glosse, cuius 2 fo.—nobis  
bona.
4. Item Flores Modernorum, cuius 2 fo.—<sup>r</sup> natas magna.
5. Item Bridlington super epistolas Pauli, cuius 2 fo.—ves-  
trum thes-
6. Item Communis glossa super Epistolas Pauli, cuius 2 fo.—  
eos humiliari.
7. Item Expositio super Epistolas Pauli et Canonicales, cuius  
2 fo.— . . . . . opera divina.
8. Item Epistole cum expositione super Apocalipsin, cuius  
2 fo.— . . . . . scimus autem.

Gradus H continet 8.

1—3. Accursii.



fo. 5 b.

## I

1. Item prima pars Biblie tripartite, cuius 2 fo.—-mio per Malachiam.
2. Item 2<sup>a</sup> pars Biblie tripartite, cuius 2 fo.— ut plerique.
3. Item 3<sup>a</sup> pars Biblie tripartite, cuius 2 fo.— -dorem suum.
4. Item Lira super omnes prophetas cum aliis libris Biblie, cuius 2 fo.— . . . . . Hec duo pertinent.
5. Item Concordancie, cuius 2 fo.— deu. xij. d. quippiam.
6. Item Gorham super Lucam, cuius 2 fo.—Dominica v<sup>a</sup>. post pascha.
7. Item Gorham super Mattheum, cuius 2 fo.— ibi phares.
8. Item Bonaventura super Lucam, cuius 2 fo.— etc. S<sup>a</sup>.
9. Item Concordancia 4 Evangelistarum, cuius 2 fo.—ejus procidebat.
10. Item Postilla super Evangelia dominicalia, cuius 2 fo.—quam predicator.
11. Item Dokking super partem Luce, cuius 2 fo.— -chelaus reg.
12. Item Gorham super Johannem, cuius 2 fo.— (sic)
13. Item Lira super Psalterium, cuius 2 fo.— per seraphin.
14. Item Lira super Evangelia, cuius 2 fo.—Doctrine videt causa.
15. Item Distinctiones super Psalterium, cuius 2 fo.—voluptatis brevitatis.
16. Gorram super Johannem, cuius 2 fo.— . . . ab eo.

Gradus I continet 12.

5. Hugonis de Sancto Caro.

fo. 6.

## K

1. Item Collector super Psalterium, cuius 2 fo.—claves psalmodorum.
2. Item Expositio super 12 prophetas minores, cuius 2 fo.— -los habent.



3. Item Augustinus de fide et operibus, cuius 2 fo.—manibus manduc-
4. Item Dokking super Deotnom<sup>o</sup>, cuius 2 fo.—est perforata
5. Item Tractatus de confessione cum multis aliis, cuius 2 fo.—spe scie
6. Item Expositio super Apocalipsin, cuius 2 fo.—Pergami ecclesie
7. Item Gregorius in pastorem cum aliis, cuius 2 fo.—Dominus contra contemp-
8. Item Epistola Eusebii ad Damasum, cuius 2 fo.—aget linguam
9. Item Criostimus de opere imperfecto, cuius 2 fo.—temporis misit.
10. Item Collectio opusculorum Gregorii, cuius 2 fo.—ex multis voluminibus.
11. Item Reductorium morale, cuius 2 fo.—qui perambulant.
12. Item Magister historiarum, cuius 2 fo.— . sed tenebre.
13. Item Remediarium confessorum, cum Sermonibus Leonis Pape, cuius 2 fo. incipit.— . . . -tis terrenis.
14. Item Expositio super Apocalipsin, cuius 2 fo.—scī quibus.
15. Item Augustinus super diversa opuscula, cuius 2 fo.—das et msclar.
16. Item Tractatus super psalmos penitenciales, cuius 2 fo.—dine gratia.
17. Item Gregorius super Ezechielem, cuius 2 fo.—sicut Dominus exaper-
18. Item Augustinus de Sermone Domini in monte, cuius 2 fo.—facta est ruina ejus.
19. Item Augustinus de verbi Domini et Apostoli cum aliis, cuius 2 fo.— . . . . glificari non.
20. Item Holcott super Sapientiam, cuius 2 fo.— X<sup>o</sup> et n<sup>r</sup>.
21. Item Gregorius super ultimam partem Ezechielis, cuius 2 fo.— . . . . est. Significat.
22. Item Hugo de Sacramentis, cuius 2 fo.— De exorcismo.



23. Item Augustinus de purgatorio cum aliis, cuius 2 fo.—  
quociens pauperem.
24. Item Petrus de Auriolis, cuius 2 fo.— quoque salubrium.
25. Item Omelie Gregorii, cuius 2 fo.— . canimus iij. ps.
26. Item diversa opuscula Hugonis de Sancto Victore, cuius  
2 fo.— . . . . . formam decentiorem
27. Item Augustinus de civitate Dei, cuius 2 fo.— -bet  
Christianis.

Gradus K continet 27.

11. Petri Berchorii.

12. Petrus Comestor.

fo. 6 b.

L

1. Item Liber Collectionum ad omnem statum, cuius 2 fo.—  
Octava distinctio.
2. Item Bernardus de consideratione, cuius 2 fo.—qui præ  
amaritu-
3. Item Ambrosius in Exameron cum aliis, cuius 2 fo.—neque  
in sompno.
4. Item Notabilis doctor super Canticum Canticorum, cuius  
2 fo.— . . . . . panis de celo.
5. Item Sermones Holcott, cuius 2 fo.— separatur ab eo.
6. Item De doctrina cordis, cuius 2 fo.— dicens optimum.
7. Item Wallensis in brevilquoio, cuius 2 fo.—profunditas  
ubi.
8. Item Fasciculus morum, cuius 2 fo.— . . . . . locis tem de.
9. Item Dieta Lincolnensis cum Sermonibus, cuius 2 fo.—  
efficax esse pt̄.
10. Item diverse Omeliæ collectæ cum aliis, cuius 2 fo.—quies-  
cunt in conscien-
11. Item Manipulus Curatorum, cuius 2 fo.— -dinum duxi ad.
12. Item Summa m̄ri Petri Precentoris, cuius 2 fo.—It<sup>r</sup> sen<sup>r</sup>  
aliud.





13. Item Uni<sup>ta</sup>. de proprietatibus apum, cuius 2 fo.—vel mitra.
  14. Item Sermones antiquorum doctorum, cuius 2 fo.—officio:  
que in.
  15. Item Declaratio super diversas propositiones Bible, cuius  
2 fo.— . . . . . patre sive matre.
  16. Item Moralia Gregorii, cuius 2 fo.—per Johannem locutus.
  17. Item Dieta salutis cuius, 2 fo.— est summe periculosum.
  18. Item Parisiensis de viciis, cuius 2 fo.—modo dat occa-  
sionem.
  19. Item Lincolniensis de viciis, cuius 2 fo.— esse cum Deo.
  20. Item Liber niger de Sermonibus notabilibus, cuius 2 fo.—  
nec tamen gregem.
  21. Item Liber Sermonum notabilium, cuius 2 fo.—dum est  
quod nisi.
  22. Item Sermones Armachani, cuius 2 fo.— . prout sequi.
  23. Item Sermones dominicales Guydonis, cuius 2 fo.— -ti  
nec homo.
  24. Lincolniensis de lingua et oculo morali, cuius 2 fo.  
—Ad.
  25. Distinctiones Parisiensis, cuius 2 fo.— Ad aliud.
- Gradus L continet 20.

6. Roberti Grostête.

13. Thomæ Cantipratensis, Bonum universale de proprietatibus apum.
17. Johannis Bonaventura.

fo. 7.

M

1. Item Sermones Magdalene, cuius 2 fo.— suave est que.
2. Item Sermones antiqui, cuius 2 fo.— . comu etc.
3. Item Sermones Rippindon, cuius 2 fo.— lud. umb<sup>n</sup> 2<sup>o</sup>.
4. Item Sermones Gorham, cuius 2 fo.— stridor dentium.
5. Item Bonaventura de passione Christi, cuius 2 fo.—singula-  
rius dilec-
6. Item Parisiensis super Epistolas dominicales, cuius 2 fo.  
mors est quam.



7. Item Passionarium cum aliis, cuius 2 fo.—s. ad summariam.
8. Item Liber sermonum, cuius 2 fo.—usque ad novissimum.
9. Item Visiones Brigitte, cuius 2 fo.— doctrina Christi.
10. Item Sermones Abvile, cuius 2 fo.— . gamus ad vine-
11. Item Sermones Abvyle, cuius 2 fo.— . sunt, quarum.
12. Item Liber Sermonum, cuius 2 fo.— que in ecclesia Dei.
13. Item Sermones Odo, cuius 2 fo.— . pro civitate.
14. Item Sermones antiqui, cuius 2 fo.— que curialissimus.
15. Item Sermones antiqui, cuius 2 fo.— . vellet eam in.
16. Item Liber Sermonum antiquorum, cuius 2 fo.—dilectio Dei non.
17. Item Sermones collecti, cuius 2 fo.— . eum om̄s ḡs.
18. Item Liber Sermonum antiquorum, cuius 2 fo.—ni dolo posuisti.
19. Item Parisiensis in dominicalibus, cuius 2 fo.—Aug<sup>9</sup>. quidem scli.
20. Item parvus liber Sermonum, cuius 2 fo.—gencie secundum tria.
21. Item liber parvus Sermonum, cuius 2 fo.—modo iste liber.
22. Item Liber sensatus, cuius 2 fo.— . plenum cum sua.
23. Item Liber Sermonum ad clerum in Universitate Oxonie, cuius 2 fo.— . . . . . ignis.
24. ffasciculus morum, cum distinctionibus Januensis, cuius 2 fo.— . . . . . possent.
25. Liber Sermonum, cuius 2 fo.— . . . . . bona.

Gradus M continet 22.

fo. 7 b.

N

1. Item Summa Raymundi, cuius 2 fo.— rarum ut in lu
2. Item Liber Decretalium, cuius 2 fo.— . liter ordinari
3. Item Summa Confessorum, cuius 2 fo.— negociis secu-
4. Item Explanatio super Decreta, cuius 2 fo.—milia de similibus.



5. Item Liber Decretorum, cuius 2 fo.— . has igitur vij.
6. Item Willelmus in Clementinas, cuius 2 fo.—formaretur Uni-
7. Item Summa Summarum, cuius 2 fo.—ut lite pendente.
8. Item liber qui intitulatur Sacramentale, cuius 2 fo.—naturalis est propria
9. Item Beliall de disputatione inter Dominum et diabolum, cuius 2 fo.— . . . . . ipse fuit lo
10. Item Connubium Jacob, cuius 2 fo.— . Quod vigilie
11. Item Summa Bartholomei de Pilis, cuius 2 fo.—ita cum-que proprietas.
12. Item Tabula Martiniani cuius, 2 fo.— . inter aliaque.
13. Item Summa Monaldi, cuius 2 fo.— . itm q'ilz abbas.
14. Item Summa Confessorum abbreviata, cuius 2 fo.—eorum officialibus.
15. Item Speculum Decretalium, cuius 2 fo.— na scolarum.
16. Item Sextus Decretalium, cuius 2 fo.— mortem que ad.
17. Item Speculum Judiciale, cuius 2 fo.— et s. scriptum.
18. Item Constitutiones provinciales, cuius 2 fo.—armis virtutum.
19. Item Pupilla oculi, cuius 2 fo.— . fluminis flammis.
20. Item Liber Juris Civilis, cuius 2 fo.— . genera.

Gradus N continet 19.

3. Johannis Friburgensis.
9. Jacobi de Theramo.
10. Rodberti Canuti.
11. Bartholomei de Pisis.
14. Johannis Friburgensis.
16. Bonifacii VIII. Papæ.
17. Gulielmi Durantis.
18. Gulielmi Lindwood.
19. Johannis de Burgo.



fo. 8.

O

1. Item Rationale divinatorum, cuius 2 fo.— . nis officiis.
2. Item Tractatus de consolatione Theologie, cuius 2 fo.—  
Extremos non-
3. Item Liber de vita Spiritualium cum aliis.—Primum est.
4. Item Regule beati Augustini et beati Benedicti et frni  
domus Dei, cuius 2 fo.— . . . tuo<sup>r</sup>. Post.
5. Item Liber de officio Misse, cuius 2 fo.—pacem nobis  
Domine.

Gradus O continet 5.

1. Gulielmi Durantis.





## INDEX OF AUTHORS AND BOOKS.

- Abvyle. See Johannes Algrinus, Abbavillanus.
- Accursius, of Florence. †1279. [Oudin. iii. 708.]  
 Corpus Juris glossatum, seu Glossa ordinaria. (II. 1, 2, 3.)
- Ægidius de Columna, Prior general of the Augustinian Hermits, and  
 Archbp. of Bourges. †1316. [Cave, ii. 339.]  
 Comment. de Aristotelis libro de Anima, ad Edwardum Angliæ  
 regem. (B. 6.)  
 Quæstiones. (D. 15.)
- Albertus Magnus. †1280. [Cave, ii. 311.]  
 De sensu et sensato liber. (B. 6.)
- Alexander de Haylys, a Franciscan, the Irrefragable Doctor. †1245.  
 [Cave, ii. 293.]  
 Super primum sententiarum. (E. 7.)  
 Metha<sup>a</sup> (super Metaphysica Aristotelis). (B. 13.)
- Alexander Nekkam, Abbat of Exeter. †1227. [Cave, ii. 287.]  
 De naturis rerum. (F. 8.)
- Alveria, Petrus de. See Petrus.
- S. Ambrosius, Archbishop of Milan. †397.  
 In Hexaëmeron libri vi. (C. 3.)  
 Another copy. (L. 3.)
- Aquinas, Thomas. See Thomas.
- Armachanus. See Ricardus Fitzralph.
- Armandus de Bello Visu. c. 1330. [Cave, ii. 341. Oudin. iii. 858.]  
 Super logicam. (B. 10.)  
 ('Armandus, de transcendentibus, de predicamentis et de intencionibus  
 secundis' was in the Library c. 1533, Leland. ? the same book.)
- S. Augustinus, Bishop of Hippo. †430.  
 Super quinquagena—. (C. 11.)  
 De fide et operibus, liber i. (K. 3.)  
 De sermone Domini in monte, libri ii. (K. 18.)  
 De civitate Dei. (K. 27.)  
 Flores Augustini super diversa opera. (B. 2.)



Sermones de verbis Domini et de verbis Apostoli [Sermons on the words of the Lord in St Matthew, St Luke and St John, and "De Scripturis veteribus et novis et de verbis apostoli contra Arianos." Cat. MSS. Univ. Cambr. iii. 347. II. 1. 28.] (K. 19.)

Regula Beati Augustini [de vita clericorum. MS. Cai. Coll. 410 (2).] (G. 7.) (O. 4.)

Super diversa opuscula (sic). (K. 15.)

De purgatorio. (K. 23.)

Auriolis, Petrus de. See Petrus.

Bachone, Johannes de. See Johannes.

Bartholomæus de Glanvilla, an English Franciscan. †1360. [Cave, II. 66. A. Oudin. III. 969.]

De proprietatibus rerum [libri 19 de Angelis, de Anima, de Substantia corporea et de ceteris rebus creatis] (C. 2.)

Bartholomæus de Pisis (seu à Sancta Concordia), a Dominican. †1347. [Cave, II. 31. A.]

Summa casuum conscientie. (N. 11.)

S. Benedictus.

Regule b. Benedicti. (O. 4.)

Berchorius, Petrus. See Petrus.

S. Bernardus. †1153. [Cave, II. 195.]

Sermones 86 in priora tria Capita Cantici Canticorum. (C. 13.)

De consideratione ad Eugenium papam, libri v. (L. 2.)

Biblia. (C. 8.)

Biblia tripartita (I. 1, 2, 3.) [Probably the gift of Bp. Lumley].

Biblia.

Apocalipsis, Actus Apostolorum. (C. 19.)

Declaratio super diversas questiones Biblie. (L. 15.)

Tabula exponens textus Biblie. (G. 8.)

Communis glossa super Epistolas Pauli. (II. 6.)

Expositio super epistolas Pauli et canonicales. (H. 7.)

Epistole, cum expositione super Apocalipsim. (H. 8.)

Expositio super apocalipsim. (K. 6.) (K. 14.)

Expositio super xij prophetas minores. (K. 2.)

Tractatus super psalmos penitentiales. (K. 16.)

Psalterium glossatum. (C. 7.)

Boetius. †523.

De consolatione philosophiæ, libri v. (B. 7.)



Bonaventura, Johannes. See Johannes.

Bonifacius VIII., Pope. † 1303. [Cave, II. 338.]

Liber sextus decretalium. (N. 16.)

Bradwardine, Thomas. See Thomas.

Bridlington, Robertus, prior de. See Robertus.

S. Brigitta. † 1373. [Cave, II. 70. A. Oudin. III. 1098.]

Visiones Brigittæ. (M. 9.)

Brito. See Gulielmus.

Burgo, Johannes de. See Johannes.

Burleius, Gualterius. See Gualterus.

Calo, Petrus. See Petrus.

Candia, Petrus de. See Petrus.

Cantipratensis, Thomas. See Thomas.

Cato.

Magnus Cato, [Dionysii Catonis disticha de moribus ad filium.]

(A. 5.)

S. Chrysostomus, Johannes. See Johannes.

Cicero, M. Tullius.

Tullius in nova Rethorica [Rhetorica ad Herennium.] (C. 1.)

Collector.

Collector super Psalterium. (K. 1.)

Concordantia 4 Evangelistarum. (I. 9.)

Constitutiones provinciales. See Gulielmus Lindwood.

Continuationes super totam philosophiam naturalem. (B. 11.)

Cowton seu Cotton, Robertus. See Robertus.

Decretorum liber. (N. 5.)

Explanatio super decreta. (N. 4.)

Distinctiones.

Distinctiones super psalterium. (I. 15.)

Distinctiones notabiles. (F. 11.)

Doctor Profundus. See Thomas Bradwardine.

Doctor Subtilis. See Johannes Duns Scotus.

Dokking, Thomas. See Thomas.

Durandus a Sancto Porciano. † 1333. A French Dominican, Bp. of

Meaux and of Pay. [Cave, II. 22. A. Oudin. III. 792.]

Commentaria super libros IV. sententiarum. (D. 10, 11.)

Durantes, Gulielmus. See Gulielmus.



Eusebius.

Epistola Eusebii ad Damasum. [K. 8.]

Fasciculus morum. (L. 8.) (M. 24.)

Fitzralph, Ricardus. See Ricardus.

Flores modernorum. (H. 4.)

Floretum. (F. 10.)

S. Franciscus. † 1226. [Cave, II. 283.]

De virtutibus S. Virginis et sanctæ cujusque animæ. (B. 2.)

Regule. (O. 4.)

Gandanus. See Henricus.

Gorham, Nicolas. See Nicolas.

S. Gregorius I. Pope. † 604.

Expositiones in Job., sive Moraliū libri 35. (L. 16.)

Homiliarum in Ezechielem libri 2. (K. 17.) (K. 21.)

Liber pastoralis curæ. (K. 7.)

Opusculorum collectio. (K. 10.)

Homeliæ. (C. 5.) (K. 25.)

Gualterus Burleius, 'Doctor planus et perspicuus,' an Oxford Franciscan, tutor to Edward III. † 1337. [Cave, II. 35. A.]

Expositio in libros Ethicorum Aristotelis. (B. 14.) (Leland.)

Guido.

Sermones dominicales. (L. 23.)

Primum quodlibet. (D. 8, 9.)

Gulielmus de Monte Lauduno. c. 1340. [Oudin, III. 966.]

Will. in Clementin. [Apparatus constitutionum Clementinarum secundum Will. de Monte Landavini. MS. Cai. Coll.

No. 269. (2.)] (N. 6.)

Gulielmus Durantes, seu Durantus, Episcopus Mimatensis. † 1296.

[Cave, II. 331.]

Rationale divinatorum officiorum. (O. 1.)

Speculum Juris, sive Speculum Judiciale. [MS. C. C. C. 77.]

(N. 17.)

Gulielmus Lindwood. Bishop of St David's. † 1446. [Cave, II. 125. A.]

Constitutiones provinciales. (N. 18.)

Gulielmus Occam, 'Doctor singularis et invincibilis,' a Franciscan. † 1347. [Cave, II. 28. A.]

Dialogus inter magistrum et discipulum. [A treatise on heresy, the punishment of heretics, the infallibility of the pope, the power of a general council, &c.] (D. 22.)





Gulielmus Arvernus, Parisiensis [episcopus]. † 1249. [Cave, II. 292.]

De vitiis [et peccatis]. (L. 18.)

Distinctiones. (L. 25.)

Super epistolas Dominicales. (M. 6.)

In Dominicalibus. (M. 19.)

Gulielmus Brito. † 1356. [Tanner, 126. Oudin. III. 1013.] Vocabularium Biblic. (A. 4.) (B. 12.)

Gulielmus Wodeford. A Franciscan, chosen by the synod of London, 1396, to answer Wicklyffe. † 1397(?) [Cave, II. 83. A.]

Contra Wyklifistas. (F. 3.)

Defensorium contra Armachanum in libello de mendicitate Christi. (F. 1.) (Leland.)

Haylys, Alexander de. See Alexander.

Henricus Goethals, Gandanus. Archdeacon of Tournay. † 1293. [Cave, II. 326.]

Quodlibeta theologica, in libros 4 sententiarum. (D. 13.)  
(D. 16.)

Holcott, Robertus. See Robertus.

Homiliæ.

Homiliæ diversæ collectæ. (L. 10.)

Hugo.

De Sacramentis. (K. 22.)

Hugo de Sancto Caro, Provincial of the French Dominicans, Card. † 1260.

Concordantiæ. (I. 5.)

Hugo de Sancto Victore. Abbot of St Victor at Paris. † 1140. [Cave, II. 207. Oudin. II. 1138.]

Opuscula. (K. 26.)

Hugo de Vienna. [MSS. Cai. Coll. 3, 4, 5, etc.]

Super Psalterium. (C. 16.)

Super Isaiam. (C. 15.)

Super Isaiam et Jeremiam. (C. 18.)

Super xij prophetas minores. (C. 17.)

Hugutio, of Pisa, Bp. of Ferrara. † 1210. [Grässe, Literärgeschichte, Vol. II. part III. p. 632.]

[Etymologicum latinum. Cat. MSS. Univ. of Cambr. II. 495. Ff. v. 34.] (A. 2.)

Jacobus de Theramo. c. 1380. [Cave, II. 80. A.]

Belial, seu actio causidica inter Deum et Diabolum. (N. 9.)



Jacobus de Vitriaco. †1244. Cardinal Bp. of Tusculum. [Cave, II. 283.]

.....(B. 8.)

Jacobus de Voragine, Archbp. of Genoa, 'Januensis.' †1298(?) [Cave, II. 334.]

Legenda aurca de vitis sanctorum. (C. 12.)

Distinctiones Januensis. [Tabula fratris Jacobi Januensis super historiam Bibliæ. Cat. MSS. Univ. of Cambr. III. 27—8.] (M. 24.)

Sermone Januensis. [Sermones dominicales per curriculum Anni. MS. Cai. Coll. 74.] (G. 9.)

Januensis. See Jacobus de Voragine and Joannes de Balbis.

Johannes Algrinus, prior of Abbeville, Archbp. of Besançon and Card. of St Sabina. †1236. [Cave, II. 291.]

Sermones Abyyle, [de tempore et de sanctis.] (M. 10, 11.)

Johannes de Bachone, 'Doctor resolutus.' Provincial of the Carmelites in England. †1346. [Cave, II. 27. A.]

Compendium legis Christi et Canonis sacri super <sup>iv</sup> <sup>tu</sup>m librum sententiarum. (Leland.) (D. 7.)

Johannes de Balbis, Januensis, a Dominican. c. 1280. [Oudin. III. 577.]

Catholicon [by some falsely ascribed to Jacobus de Voragine. Cave, II. 335, note c.] (A. 1.)

S. [Johannes di Fidenza] Bonaventura, 'Doctor Seraphicus.' General of the Franciscan Order. †1274. [Cave, II. 308.]

Commentaria in 2. 3. et 4. libros sententiarum. [D. 2, 3, 20.]

Expositio in Lucam. (I. 8.)

De Passione Christi. (M. 5.)

Dieta Salutis. (L. 17.)

Johannes de Burgo, Chancellor of the Univ. of Cambridge. c. 1385. [Cave, II. 81. A.]

Pupilla Oculi. [a treatise on the 7 Sacraments, the 10 Commandments &c.] (N. 19.)

S. Johannes Chrysostomus, Archbishop of Constantinople. †407.

De Opere imperfecto [Pseudo-Chrysostomi opus imperfectum, seu Commentariorum in Ev. S. Matthæi homiliæ 54.] (K. 9.)

Johannes Damascenus. †750.

Historia Indica, sive vita et conversatio SS. Barlaami et Josphati, seu duorum militum Christi. (C. 4.)



Johannes Duns Scotus, 'Doctor Subtilis.' † 1308. [Cave, II. 3. A.]

Super I. et 3. Sententiarum. (D. 24.) (D. 5.)

Quodlibeta. (D. 23.)

Johannes Friburgensis, a Dominican, Bp. of Ossuna in Hungary.

† 1314. [Cave, II. 9. A. Nasmyth, 85.]

Lectoris speculum seu Summa Confessorum. (N. 3.)

Summa confessorum abbreviatum. (N. 14.)

Johannes Monachus, Le Moine, Cardinal priest of St Marcellinus and St Peter. † 1313. [Oudin. III. 690.]

Super quaestiones diversas. (D. 17.)

Johannes de Tyssingdon, an Oxford Franciscan. † 1395. [Tanner, 440.]

Scutum inexpugnabile ad defensorium fidei catholicae de Sacramento Eucharistiae, editum atque publice determinatum a reverendo Mag. fr. Johanne de Tyssingdon in Universitate Oxon. 1381. (F. 7.) (Leland.)

Johannes Wallensis, an Oxford Franciscan. c. 1260. [Cave, 310.]

Breviloquium de 4 cardinalibus virtutibus antiquorum philosophorum et principum. (L. 7.)

Killwarby, Robertus. See Robertus.

Leo I. Magnus. Pope. † 461.

Sermones. (K. 13.)

Liber juris civilis. (N. 20.)

Liber sensatus. (M. 22.)

Liber Collectionum ad omnem statum. (L. 1.)

Liber viginti unus aggorum. (F. 5.)

Liber de vita spiritualium. (O. 3.)

Liber de officio misse. (O. 5.)

Lincolniensis. See Robertus Grostête.

Lombardus, Petrus. See Petrus.

Ludolphus Saxo. Prior of the Carthusians of Strasburg. c. 1330. [Cave, II. 31. A.]

Vita D. N. Jesu Christi. (G. 1, 2, 3.)

Ludovicus ... Rex Francorum.

Liber gestorum Ludovici regis Francorum et Philippi ejus primogeniti. (C. 6.)

Lugdunensis.

Sermones. (M. 4.)



Lyra, Nicolas de. See Nicolas.

Magdalena.

Sermones Magdalenæ. (M. 1.)

Magister Historiarum. See Petrus Comestor.

Magister Sententiarum. See Petrus Lombardus.

Manipulus curatorum. [Maskell. Mon. Rit. iii. p. lxxx. note.] (L. 11.)

Martinus. Archbishop of Gnesin in Poland. † 1278. [Cave, ii. 323.]

Tabula Martiniana decreti et decretalium. (N. 12.)

Mauritius. [Cave, ii. 241, note C.]

Distinctiones. (F. 12.)

Media Villa, Ricardus de. See Ricardus.

Monaldus, a Franciscan of Dalmatia. † 1332. [Cave, ii. 31. A.]

Summa casuum conscientie. [Summa aurea, Monaldina.]  
(N. 13.)

Nekkam, Alexander. See Alexander.

Netter, Thomas, Waldensis. See Thomas.

Nicolas de Corham. Prior of the Dominican convent of St Jacques at Paris. † 1295. [Fabricius, Bibl. iii. 76.] † c. 1400. [Cave, ii. 86. A.] c. 1380. (Oudin. iii. 1222.)

Commentarium in Matthæum. (C. 9.) (I. 7.)

Commentarium in Marcum. (C. 9.)

Commentarium in Lucam. (C. 10.) (I. 6.)

Commentarium in Johannem. (I. 12, 16.)

Distinctiones. (F. 9.)

Sermones. (C. 14.) (M. 4.)

Nicolas de Lyra, 'Doctor planus et utilis.' A Franciscan. † 1326.  
[Cave, ii. 22. A.]

Super psalterium. (I. 13.)

Super omnes prophetas. (I. 4.)

Super Evangelia. (I. 14.)

Notabilis doctor.

.....(L. 4.)

Occam, Gulielmus. See Gulielmus.

Odo, Abbot of Cluny. † 942. [Cave, ii. 94.]

Sermones. (M. 13.)





Opus de Sacramento altaris. (F. 4.)

Parisiensis. See Gulielmus Arvernus.

Passionarium. (M. 7.)

Petrus de Alvernia, a Dominican, Bp. of Clermont. c. 1280.

[Oudin. iii. 593.]

In quodlibeta. (D. 21.)

Petrus de Auriolis, Archbishop of Aix. † after 1316. [Cave, ii. 25. A.]

.....(K. 24.)

Petrus Berchorius, Abbot of the Benedictine Monastery of St Eligius at Paris. † 1362. [Cave, ii. 65. A.]

Reductorium morale novi Testamenti, libris xiv. (K. 11.)

Petrus Calo, a Dominican of Chioggia, near Venice. c. 1300. [Oudin. iii. 695.]

Legenda sanctorum. (G. 4, 5, 6.)

Petrus Comestor, Magister Historiarum. [Oudin. ii. 1526.]

.....(K. 12.)

Petrus de Candia, afterwards Pope Alexander V. † 1410. [Oudin. iii. 1142.]

Lectura super sententias. (D. 4.)

Petrus Lombardus, Magister Sententiarum. [Oudin. ii. 1218.]

.....(D. 19.)

Petrus de Vineis, Chancellor of the Emperor Frederic II. † 1249. [Cave, ii. 294.]

.....(B. 9.)

Petrus Præcentor. Canon of Nôtre Dame of Paris. † 1197. [Oudin. ii. 1660.]

Summa. (L. 12.)

Philippus Rippindon. Bp. of Lincoln. † 1424. [Tanner, 622.]

Sermones. (M. 3.) (Leland.)

Postilla super evangelia dominicalia. (I. 10.)

Pisis, Bartholomæus de. See Bartholomæus.

Questiones theologicæ. (E. 1, 2.)

Questiones super 8. lib. Politicorum. (B. 3.)

Questiones meteororum Arist. (B. 12.)

Quodlibetæ disputationes. (D. 6.)

Liber super quodlibeta. (D. 9.)

Qwillington. See Ricardus Kylington.



- Raimondus de Pennaforti. General of the Dominicans. † 1275.  
 [Cave, II. 292.]  
 Summa de Casibus pœnitentialibus. (N. 1.)  
 Liber Decretalium. (N. 2.)  
 Regule beati Augustini et beati Bernardi et Francisci Domus Dei.  
 (O. 4.)  
 Remediarius confessorum. (K. 13.)  
 Ricardus Fitzralph, Armachanus Archiepiscopus. † 1360. [Cave, II. 47. A.]  
 Libri 19 per dialogos de quæstionibus Armenorum, seu adversus errores Armenorum. (F. 13.) (Leland.)  
 Sermones. (L. 22.) (Leland.)  
 Ricardus Kylington. Dean of St Paul's. † 1361. [Tanner, 460.]  
 Questiones. (E. 8.)  
 Ricardus de Media Villa (Middleton), an Oxford Franciscan. c. 1290.  
 [Cave, II. 335.]  
 Questionum in Magistrum Sententiarum Libri IV. (D. 12.)  
 Rippindon, Philippus. See Philippus.  
 Robertus, Prior of Bridlington. c. 1180. [Oudin. II. 1573.]  
 Super epistolas Pauli. (II. 5.) (Leland.)  
 Robertus Cowton seu Cotton, a Franciscan. c. 1340. [Oudin. III. 934. Tanner, 204.]  
 Abbreviationes super 4 libros sententiarum. (D. 1.)  
 Robertus Capito sive Grosseteste. Lincolnensis Episcopus. † 1253.  
 [Cave, II. 294. Oudin. III. 136. Tanner, 346.]  
 De lingua et corde moraliter. (L. 24.)  
 De oculo morali. (L. 24.)  
 Doctrina cordis. (L. 6.)  
 De vitiis. (L. 19.)  
 Dicta cum sermonibus. ["Sermones Lincolnensis, quos quidem in margine 'Dicta' appellari scripsit, quod breviusculi essent: revera ex his quædam Sermones sunt, quædam non. Numero autem sunt 147."] (L. 9.) (Leland.)  
 Robertus Holcott. An Oxford Dominican. † 1349. [Cave, II. 40. A.]  
 Lectiones 213 in librum Sapientiæ Solomonis. (K. 20.)  
 Questiones theologicæ. (E. 13.)  
 Sermones. (L. 5.)  
 Robertus Killwarby. A Franciscan. Archbp. of Canterbury. † 1280.  
 [Cave, II. 318.]  
 De conscientia. (B. 2.)



Robertus Veyse. A Benedictine of Hulme, Norf. [Tanner, 733. Bale, de Script. Brit. Cent. xii. No. 44. Pits. Append. p. 904.]

Catholicon abbreviatum. (A. 3.)

Rodbertus Canutus, of Cricklade. Prior of St Frideswith, Oxford. c. 1170. [Tanner, 151. Oudin. ii. 1023.]

De connubio Jacob Patriarchæ ad Laurentium Monachum. (N. 10.) (Leland.)

### Sacramentale.

Liber qui intitulatur Sacramentale. (N. 8.)

Scotus. See Johannes Duns Scotus.

Sententiarum libri iv.

Questiones super 4. li. sententiarum. (D. 14.)

Expositio super sententias. (D. 18.)

### Sermones.

Sermones antiquorum doctorum. (L. 14.)

Liber niger de sermonibus antiquis. (L. 20.)

Liber sermonum notabilium. (L. 21.)

Sermones antiqui. (M. 2.)

Liber sermonum. (M. 8.)

Liber sermonum. (M. 12.)

Sermones antiqui. (M. 14.)

Sermones antiqui. (M. 15.)

Liber sermonum antiquorum. (M. 16.)

Sermones collecti. (M. 17.)

Liber sermonum antiquorum. (M. 18.)

Parvus liber sermonum. (M. 20.)

Liber parvus sermonum. (M. 21.)

Liber sermonum ad clerum in universitate Oxon. (M. 23.)

Liber sermonum. (M. 25.)

Speculum decretalium. (N. 15.)

Summa summarum. (N. 7.)

Theramo, Jacobus de. See Jacobus.

Thomas Aquinas, 'Doctor Angelicus.' + 1274. [Cave, ii. 306.]

Expositio super 10 libros Ethicorum. (B. 1.)

Expositio super 8 libros Politicorum. (B. 4.)

Expositio super 8 libros Physicorum. (B. 5.)

Super primum librum Sententiarum. (E. 9.)

Prima secundæ. (E. 3.)



Secunda secundæ. (E. 4.)

Super tertium librum Sententiarum. (E. 10.)

In prima parte summæ. (E. 6.)

De Christo. (E. 11.)

De Veritate. (E. 12.)

De aliquo. (D. 15.)

De Virtutibus. (E. 14.)

De Potentia et Anima. (E. 15.)

De Potentia et Malo. (E. 5.)

Thomas Bradwardine, Doctor Profundus, Archbishop of Canterbury.

† 1248. [Cave, II. 49. A.]

De causa Dei et de veritate causarum contra Pelagium libri 3.  
(F. 2.)

Thomas Cantipratensis. A Dominican. c. 1255.

Bonum universale de proprietatibus apum. [Catal. MSS. Univ.  
Lib. III. 637. KK. III. 29.] (L. 13.)

Thomas Dokkyng. Thomas Gude, of Docking in Norfolk, a Franciscan of Oxford. c. 1270. [Tanner, 229.]

Super Deuteronomium. (K. 4.)

Super partem Lucæ. (I. 11.) (Leland.)

Thomas Netter, Waldensis. A Carmelite, confessor to Henry V. and Henry VI. † 1430. [Cave, II. 112. A.]

Doctrinale antiquitatum fidei ecclesiæ Catholicæ adversus Wicelistas et Hussitas. (F. 6.)

Tissingdon, Johannes. See Johannes.

Tractatus de consolatione theologie. (O. 2.)

Tractatus de confessione. (K. 5.)

Vineis, Petrus de. See Petrus.

Voragine, Jacobus de. See Jacobus.

Waldensis. See Thomas Netter.

Wallensis. See Johannes Wallensis.

Willelmus. See Gulielmus.

Wodeford, Gulielmus. See Gulielmus.





XVI. LETTERS ADDRESSED TO DR ASHTON, MASTER OF JESUS COLLEGE, RELATIVE TO DR BENTLEY'S CANDIDATURE FOR THE REGIUS PROFESSORSHIP OF DIVINITY. COMMUNICATED BY G. E. CORRIE, D.D., MASTER OF JESUS COLLEGE.

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THE following Letters, addressed to Dr Ashton, Master of Jesus College, will be more intelligible if it be borne in mind that for several months before they were written, the declining health of Dr James, President of Queens' College and Regius Professor of Divinity, had given Dr Bentley, Master of Trinity College, an opportunity for making it publicly known that he intended to be a Candidate for the Divinity Professorship whenever a vacancy in that office should occur. That vacancy did occur on the 15th March, 1716—17, and these letters bear testimony to the strong dislike with which, it is well known, Dr Bentley was then regarded by influential Members of the University<sup>1</sup>.

TEMPLE, *March 16, 1716.*

Dear Sir,

I cannot help joining in the common request that y<sup>r</sup> friends at this time have to make to you, that you w<sup>d</sup> suffer them to prevail over y<sup>r</sup> Inclinations for the sake of a great and publick good; tis an argument I w<sup>d</sup> not enter into with any man of whom I had not the best opinion: I know you want neither the profit nor the honour of the place, but the University wants you, and if she has such an opinion of y<sup>r</sup> judgement as to be desirous of seeing you in a place where matters of the greatest weight

<sup>1</sup> See Monk, *Life of Bentley*, pp. 342, et seq.



are to be submitted to it, you may well in return take her opinion in one case (in we<sup>h</sup> perhaps you are not the most equal judge) I mean of yrself; and think it at least probable y<sup>t</sup> you may be able to discharge an office for we<sup>h</sup> all but yrself, think you to be the best qualified. Should you refuse it at this time I shall never expect to see the Credit of y<sup>t</sup> Chair retrieved, upon we<sup>h</sup> in the general neglect or indeed contempt of the others, the credit of the University for learning & exercises seems wholly to depend. I know how easy it will be for you to turn this argument back upon my hands, and to tell me 'That the more depends on the office, the less proper man you. But I beg leave to say: That if vanity and modesty have the same effect, if both conspire to fill the chair with an improper man, it will be hard to say who we shall be obliged to most—the man who desires it or the man who refuses it. We stand suspected already to those who have power and will to hurt us. We want only to be despised in order to be ruined, and I am very much mistaken if we are not in a fair way, to that; should this election miscarry. Tho' I am proud of being in the number of y<sup>r</sup> friends, yet I write not this out of a concern for you but for the University: and should the Professorship be offered you, (as I hope & believe it will) I have confidence in you y<sup>t</sup> you will consider the offer in the same view. Having thus eased my mind, the next thing is to beg pardon for it; we<sup>h</sup> I know you will not deny. If you refuse this place, I shall begin to think you have studied enough, and be of Dr Ffishers mind never to part w<sup>th</sup> you till eleven, for if one way won't doe, we must make the most of you another.

I am y<sup>r</sup> affectionate friend

& humble Srv<sup>t</sup>.

THOS. SHERLOCK.<sup>1</sup>

*To the Reverend*

*Dr Ashton,*

*at*

*Cambridgeshire.*

*Ely.*

<sup>1</sup> Master of St Catharine's College, and of the Temple, London: afterwards successively Bishop of Salisbury and of London.



The following Letter, which is in the handwriting of Mr Warren, is without any address, but the tenor of it shews that it was intended for Dr Ashton, and enclosed the Letter which follows next in order:

The inclosed was sent me last night by y<sup>e</sup> Master of Pembroke with directions to send it to you this day by a special messenger. Mr Martin tells me from y<sup>e</sup> Master of Pembroke that a majority of y<sup>e</sup> Electors into y<sup>e</sup> vacant Professorship have agreed to make choice of you, if you are not resolved against accepting it. This is no more than y<sup>e</sup> whole University thinks they ought to do, & there is indeed an impatience in everybody, to have y<sup>e</sup> thing done which will be so much for y<sup>e</sup> Credit and advantage of y<sup>e</sup> University. I persuade myself that you will not disappoint y<sup>e</sup> hopes of y<sup>r</sup> friends in y<sup>e</sup> matter of this Professorship, because you will thereby decline an honourable occasion of serving y<sup>e</sup> Church and University in y<sup>e</sup> most eminent manner. Providence now points out y<sup>e</sup> way by w<sup>ch</sup> you may produce y<sup>r</sup> most excellent talents for y<sup>e</sup> good of y<sup>e</sup> public, and I hope I may be pardoned if I presume to say it seems a matter of duty not to slight such an opportunity.

I am, Honour'd S<sup>r</sup> with y<sup>e</sup> greatest respect,

Y<sup>r</sup> most obliged and obedient Serv<sup>t</sup>,

RICH<sup>d</sup>. WARREN.<sup>1</sup>

PEMB. HALL, *March* y<sup>e</sup> 20<sup>th</sup>, 1716.

Dear Master,

Your last would have put me to y<sup>e</sup> utmost difficulty if I had not been removed from all publick power in the election of a Professor by the Vice-chancellors return to Cambridge, w<sup>ch</sup> proved to be absolutely necessary, because he had made no deputation in form, and Dr Bentley would not allow of my acting w<sup>th</sup> those disputed powers I had. But I can assure you the Vice-

<sup>1</sup> Fellow of Jesus College, afterwards rector of Cavendish and Arch-deacon of Suffolk.



chancellor comes resolved to do justice to your pretensions if you will make them, so that need not be any discouragement to you; and if credit is to be given to what men solemnly say, it is as firmly the opinion of those electors, I have freely conversed w<sup>th</sup>, that Dr B. is not capable of being a candidate by the letter as well as the reason of the Statute for this foundation.

So that I shall only beg leave to lay before you the consequences of your refusal at this juncture, and then you may judge whether it will be proper for you to insist on it. For as to what you say of your unfitness for it, your friends must be allowed the best judges of that, and I dare say no one of us would have mentioned it to you if we could not have answered for you against any man that can appear tho' Dr B. were not to be excluded. Now if you do persist in this refusall the election will either devolve to y<sup>e</sup> Archbishop of Cantebury, or else Dr Leng<sup>1</sup> or Mr Waterland will be chosen. And I will appeal even to your own modesty, whether the University will be better sheltered from disgrace by either of these ways than by your acceptance of this office. Besides it will be out of the power of your best friends to vindicate you from doing a very cruel thing to y<sup>e</sup> University, for if you would appear you would put the matter out of all contest: in all other steps that can be taken the electors will be put to innumerable difficulties and at last end in a disgracefull choice, or w<sup>ch</sup> will be full as bad a shamefull devolution.

Pray Master let me beg of you to consider the eyes of all the University are upon you. Your enemies will triumph in your refusall; your friends will be put to difficulties and the whole thing puzzled and it may be baffled at last for want of your appearance; for Dr Stubbes<sup>2</sup> will come down for nobody but you, and for you he will venture the severity of any weather; and all this hardship comes upon us for no other reason than your thinking yourself unqualified when all that know you besides as well enemies as friends acknowledge you to be the fittest man we could have pitch'd upon; and, in short, let me and any other of y<sup>r</sup>

<sup>1</sup> Fellow of St Catharine's College, afterwards Bishop of Norwich.

<sup>2</sup> Wolfran Stubbe, D.D., senior fellow of Trinity College, Regius Professor of Hebrew.





friends say what we can you will be thought to be wanting in your endeavour to serve the University, w<sup>ch</sup> is an imputation I am sure you'd be very unwilling to be thought to have deserved.

I know popularity will be no motion to you upon any affair and especially not in this, but should you comply with your friends expectations & requests you will if possible add to that respect the best of us can have for you, and w<sup>th</sup> all lay a lasting foundation for the esteem & affection of all that ever knew or have heard of your character. It is you and you only that can rescue the University from disgrace or slavery in this election, for if Dr B. should carry his point, nobody out of Trinity College must hereafter expect any of the three Professorships. I hope to see you to-morrow either [at] Jesus College or Pembroke Hall. Mr Bedford<sup>1</sup>, Mr Poley<sup>2</sup> and Mr Martyn<sup>3</sup> are to be with me in the Evening, to-morrow being Thursday: so I shall adjourn all further thoughts of this matter till then. In the meanwhile I assure myself my friendship won't be thought the less for the freedom I have taken in this matter.

I am,

Dear Sir,

Your affectionate friend & Bro<sup>r</sup>,

EDW<sup>d</sup>. LANY<sup>4</sup>.

These, for the Rev. Dr Ashton,  
at Ely.

Post paid.

<sup>1</sup> Probably Timothy Bedford of Pembroke, afterwards Fellow of Queens'.

<sup>2</sup> Fellow of Jesus College.

<sup>3</sup> Probably Edward Martyn, fellow of King's College.

<sup>4</sup> Master of Pembroke College.



XVII. ON A FLINT HAMMER, FOUND NEAR BURWELL.  
BY CHARLES C. BABINGTON, M.A.

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[Read *Feb.* 24, 1862.]

It is desirable to place on record in some more permanent form than a newspaper paragraph the discovery of a "flint hammer of the drift" in Cambridgeshire. The specimen in question was brought to me amongst other stone implements obtained by a collector who visits, in pursuit of fossils, the workings now going on in search after the so-called "Coprolites". He tells me that the hammer in question was found by the workmen in the mill used for cleaning the coprolites, where it had been well washed with them. Neither he nor the workmen had any idea of its peculiar interest until I pointed it out to him.

We must endeavour to find out the mode by which the hammer found its way amongst the coprolites, for no person will for a moment suppose that it is of the same age as them.

The workings where it was found are close to the foot of the chalk stratum near Burwell. The base of the chalk is not unfrequently partially covered with drift gravel where it adjoins the fen land; and there is such a patch at Burwell. As it is from this gravel that the primeval hammers are elsewhere obtained, we have no difficulty in believing the present example to have been so derived, and to have fallen amongst the "coprolites" either during the present work or at some former disturbance of the land.



We are told, and it is nearly certain, that these gravels were deposited at the edge of the water at a time when it stood much higher relatively to the land, and was usually or always frozen over in the winter; that the gravel itself was piled up on or near the shore by the action of the ice, as is now the case in the arctic regions; and it has even been suggested, with much appearance of probability, that these hammers were chiefly used in breaking through the ice to allow of their possessors obtaining food by fishing when the waters were otherwise closed. Of course this is purely theoretical; but it does seem to me that Mr Prestwich is justified by the facts in advancing it as explanatory of this obscure subject.

The hammer in question is very similar to those found at Hoxne and at Amiens, as represented in the *Philosophical Transactions* for 1860, plate 14, fig. 6 and 8.

This specimen has nearly retained its original colour from having probably lain in peat soil, for all that were so situated are found to be little changed in that respect; if it had been deposited in clay or ochreous beds, it would have undergone change.

We have every reason to believe that the great level of the Fens was raised above the influence of the tide before the Roman occupation of Britain, but it is not improbable that at an earlier period the whole district may have been an estuary, and that the floating ice may have been drifted against the hills that now border the Fens, and may have there deposited the drift gravel, as was apparently the case in the parts of France where the primeval hammers are found.



XVIII. ON THE RECOVERY OF THE LONG LOST WAL-  
DENSIAN MANUSCRIPTS. By HENRY BRAD-  
SHAW, M.A., F.S.A.

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[*Read* March 10, 1862.]

It will be known to all who have interested themselves in the history of the Vaudois, that Morland, the envoy from the Protector Cromwell to the Duke of Savoy on their behalf in 1655, wrote on his return in 1658 what he calls a History of the Evangelical Churches in Piedmont, based not only upon previous writers but upon authentic documents which he brought home and deposited in the Public Library of this University.

He tells us that it was Abp Ussher who stirred him up to lose no opportunity of securing any old books or papers which could throw light upon the early history and religious opinions of the Vaudois; and the results of his efforts may be appreciated by any one who will read the detailed catalogue of his books and papers which is prefixed to his History.

At the close of last century, Mr Nasmith, who was employed to make a fresh Catalogue of the Manuscripts in the Library, and under whose eye every single volume must have passed, stated that the papers were almost all safe, but that the six books or volumes mentioned by Morland had unaccountably disappeared. During the last forty years much has been written on the subject, and infinite trouble has been taken by Dr Maitland, Dr Todd, Dr Gilly, and other writers at home and abroad after them, both to search out any existing remains of the early Vaudois literature, and to account for the mysterious disappearance of these treasures from Cambridge. Their loss, it was justly





alleged, was the more provoking, because they contained copies of portions of the Bible, of religious treatises, and specimens of poetry, all written in the old Vaudois dialect, and to which Morland assigned very early dates, ranging from the 10th to the 13th century. The copies were so old, says Morland, and the writings probably much older.

It was a point of considerable importance that the Cambridge manuscripts should be examined; for not only Morland and his Vaudois friends, but also their advocates in our own time, agreed in maintaining the claim of this community to have held the pure Genevan doctrines long before the time of Calvin. The historians of the 17th century, knowing that in the 13th the followers of Peter Waldo had been separated from the Roman communion, and knowing that their descendants in the 17th held the doctrines of Geneva, were illogical enough to conclude that therefore their ancestors in the 13th had anticipated Calvin's views by three centuries.

A long controversy was carried on in the *British Magazine* about twenty years since. Amongst the good results of this, it elicited from Dr Todd a most minute and careful description of the whole of the Ussher Collection of Waldensian MSS. in the Dublin University Library: and from this it appears that all the books there were written from 1520 to 1530, or at any rate in the 16th century. A volume at Geneva was also described, which was attributed by the librarian there to the 12th century, but which from the writing Dr Todd and other judges assigned without hesitation to the middle or latter half of the 15th.

One poem in particular, the Noble Lesson, was the subject of much discussion. Near the beginning occur the two lines which Morland prints and translates thus:—

Ben ha mil e cent an compli entierament,  
Que fo scripta lora, Car son al derier temp.

There are already a thousand and one hundred years fully accomplished,  
Since it was written thus, For we are in the last time.



The Geneva and Dublin copies both appear to agree with Morland's representation of the Cambridge copy, as far as the date goes, and all parties were accordingly at a loss for an explanation of the appearance of a clearly Waldensian poem before the days of Peter Waldo. It even afforded to the followers of Leger and Morland an additional argument for the derivation of the name from Vallenses, or Churches of the Valleys, rather than from the name of the founder of the sect.

It will be readily believed, therefore, that it was with some pleasure and some surprise that I laid my hand upon the whole of these volumes a few weeks ago. In the same binding as the rest of the documents,—three of them with Morland's and the donors' names and the date on the first page,—all six with the reference-letters ABCDEF clearly written inside the cover,—and all standing on the shelves as near to the "documents" as the difference of size would allow,—the only wonder is how they could ever have been lost sight of.

The insinuation in the British Magazine that the collection was placed here but a few weeks before Cromwell's death, and that, on that event, these books were removed to some safer stronghold of the Genevan views with the connivance of the Puritan Librarian of the day, I had long since felt to be groundless. Not only was the place then held by the model librarian and devoted loyalist William Moore<sup>1</sup>, of Caius College, but I

<sup>1</sup> It must be borne in mind that ever since the death of William Moore (in 1659), under whom every part of the library seems to have been thoroughly explored, all the librarians and their assistants have uniformly, though unaccountably, declined to make themselves in any way acquainted with the manuscripts under their charge. So, when fresh catalogues were required, both Mr Nasmith and, more recently, the laborious compilers of the printed catalogue, were employed at a large cost to the University, as being supposed to know a good deal of the *subjects* of the works existing in MS., but a knowledge of the *history* of the individual volumes was not to be expected from them. These facts afford the only possible explanation of the reputed loss of the Waldensian MSS. as well as others from our library. Their history was lost sight of, and they had come to be regarded as miscellaneous pieces, apparently in Spanish, of no particular importance.



some time since found a cancelled receipt (dated 1689) for four of these very volumes, in the handwriting of Peter Allix, who seems to have examined them for his *Remarks on the Ecclesiastical History of the Ancient Churches of Piedmont*, published in 1690.

It will be sufficient for the present purpose to give but a brief description of these six diminutive volumes; for, though undoubtedly the oldest extant relics of Vaudois literature, even when brought down from the 10th, 12th, and 13th centuries (to which Morland ascribes them) to the 15th; yet it cannot be doubted that, when they are once brought into due notice, which it is the object of this paper to procure, they will engage the attention of some scholar who is able to use them. To take them in the probable order of age:

F is a parchment volume measuring  $5\frac{1}{2}$  by  $4\frac{1}{4}$  inches, and written, I should say, at the close of the 14th century. It contains the greater part of the New Testament, and certain chapters of Proverbs and Wisdom, in the following order: St Matthew (beginning gone), *no St Mark*, of St Luke only i. 1—iii. 6, followed at once by St John, *no Romans*, 1st (*no 2nd*) Corinthians, Galatians, Ephesians, Philippians, *no Colossians*, of 1st Thessalonians only the first few words, and that clearly by mistake, and without heading, *no 2nd Thessalonians*, 1st and 2nd Timothy, Titus, *no Philemon*, of Hebrews only ch. xi. followed at once by Proverbs ch. vi. and Wisdom ch. v. and vi., Acts, James, 1st and 2nd Peter, followed possibly by the Epistles and Revelation of St John, but all after f. 153, 2 Pet. ii. 5, is wanting. There are leaves missing in several places, but in no case (except at the end) so as to prevent our knowing what the contents originally were.

B is a parchment volume measuring  $4\frac{1}{4}$  by  $3\frac{1}{4}$  inches, and written probably in the first half of the 15th century. It consists of three portions, but the handwriting is uniform. The first portion (ff. 1—124) contains (1) the seven penitential psalms, and (2) the *In principio* from St John, in Latin; (3) *Glosa Pater*



*noster*, partly printed from this by Morland (*History*, p. 133), (4) *Treçenas*, (5) *Doctor*, (6) *Penas*, (7) *Li goy de paradis*, (8) *La pistola de li amic*, and the poems, (9) *Novel confort*, (10) *Lo novel sermon*, (11) *La nobla leyçon*, printed from this by Morland (*History*, p. 99), (12) *Payre eternal*, and (13) *La barca*. The second portion (ff. 125—241) consists of a long treatise on the (1) ten commandments, (2) twelve articles of the faith, (3) seven deadly sins, (4) seven gifts of the Holy Ghost, (5) theological virtues, (6) cardinal virtues, (7) *De li ben de fortuna e de natura e de gracia*, (8) *De seys cosas que son mot honoricol en aquest mont*; and the remaining nine pages are occupied by two sermons and a paragraph *De las abusions*. The third portion (ff. 242—271) is imperfect at both ends, but now contains seven sermons.

C is on paper, measuring  $3\frac{3}{8}$  by  $2\frac{1}{2}$  inches, and written about the middle of the 15th century. It consists of three portions, all in one handwriting. The first (ff. 1—24) contains two sermons (1) *De la confession*, and (2) *De la temor del seignor*, the latter printed from this by Morland (*History*, p. 119). The second (ff. 25—32) contains one sermon; and the third portion (ff. 33—112, &c.) consists of (1) a sermon headed *Tribulacions*, (2) *7 F.* that is, a translation of 2 Macc. vii. from the Vulgate, (3) *Job*, a translation of Job i. ii. iii. and xlii. from the Vulgate, (4) *Tobia*, a translation of the whole book of Tobit from the Vulgate, (5) *La nobla leyçon*, which breaks off abruptly at the beginning of the fourteenth verse, the rest of the volume being lost.

A is on paper and parchment, measuring  $3\frac{7}{8}$  by  $2\frac{7}{8}$  inches, and written in the latter half of the 15th century. It consists of six different portions, all in one handwriting, except perhaps the last. Part I. (ff. 2—99) contains (1) *Genesis*, a translation of Gen. i—x. from the Vulgate, (2) a Treatise on the nature of different animals, (3) *Lo tracta de li pecca*, (4) a sermon *De la parolla di dio*. Part II. (f. 100) is in Latin, and contains instructions to the clergy, headed *Sequtur de imposicione penitencie*. Part III.





(f. 136) is a discourse beginning *Alcuns volon ligar la parolla de Dio segont la lor volunta*, on the *quatre manieras de trametament*, that is, of God, of God and man, of man alone, and of usurping preachers. Part IV. (f. 172) is a treatise entitled *Herman*. Part V. (f. 180) is a collection of Latin pieces. Part VI. (f. 232) contains, after three short paragraphs, a small historical passage on the voluntary poverty of the Church, unfortunately imperfect at the end, but of peculiar interest.

D is on parchment, measuring  $3\frac{1}{2}$  by  $2\frac{1}{2}$  inches, and written also in the latter half of the 15th century. It is imperfect at both ends, but now contains (1) a collection of medical recipes (beginning gone); (2) a discourse on tribulations, headed *Ayci comença sant ysidori*; (3) a sermon on the seven deadly sins and their remedies, on the text *Donca vos mesquins perque turçen de ben far*, &c.; (4) a sermon on almsgiving, on the text *O vos tuit li qual lavora*, &c.; (5) three short pieces beginning *Dio bat li ome en .5. modo...*, *Nota che la son quatre cosas que nos apellan...*, *Nos vchen esser na .3. perilh en aquisti temp...*; (6) several short moral paragraphs; (7) a short Discourse on the twelve joys of paradise, on the text *Voç dalegreça e de salu es en li tabernacle de li iust*; (8) a general but brief exposition of Christian doctrine, commencing *A tuit li fidel karissimes christians sia salu en yhu xp' lo nostre redemptor Amen...*, and arranged under eight heads, but unfortunately breaking off in the middle of the third.

E is on paper, measuring  $4\frac{1}{4}$  by  $3\frac{3}{8}$  inches, and consists of four parts, the handwriting not uniform throughout, but agreeing well with the dates 1519, 1521, which are found in the book. Parts I. and II. are parts of a Latin grammar. (1) *De interrogationibus*, *De participiis*, *De casu genitivo locali*, *De comparativis*, *De gerundivis*, with some *Flores legum* on one of the blank leaves at the end; (2) *De verbis*, with the translation of the verbs in the Vaudois dialect. In rubric at the beginning is: *Anno domini millesimo q :1521: dies :9: mensis Januarii*. Part III. contains Latin abstracts of (1) Proverbs, (2) Ecclesiastes, (3) Ecclesiasti-



eus, followed by (4) some sentences from St Gregory; (5) a poem of 24 lines beginning:

Tout ce que la terre nourist;

(6) a poem of 282 lines headed: *Sequuntur mettra ceneche* (or *ceueche*) and beginning:

Commensament de tout ben es  
Temer diou soubre tout quant es;

(7) a piece, contained on one leaf, headed: *Sequitur liber Arithmetti[us] extratus a Johanno Albi filio nigri Johannis Albi notarii de Fenestrellis sub Anno domini .1519. et die .22. mensis Augusty*, and beginning, *Per ben entendre lart...* Part IV. contains (1) *Albertani moralissimi opus de loquendi ac tacendi modo*, an abridgment only; (2) *liber primus de amore et dilectione dei et proximi et de forma vite, ejusdem domini Albertani*, also an abridgment; (3) *versus morales*, beginning:

Est caro nostra cinis,  
modo principium modo finis;

(4) *Exortation de bien vivre et bien mourir*, in 100 lines, beginning:

Qui a bien vivre veult entendre;

(5) *Optima consilia*; (6) Sentences headed *Philosophus*, with translations in verse; (7) 42 *versus morales*, beginning:

Au jorn duy qui se auausse trop.

with which the volume concludes.

Judging from Dr Gilly's edition of St John, the text and dialect of our New Testament closely resemble the Grenoble, Zurich, and Dublin copies; and, but for the alleged antiquity of the Grenoble and Zurich copies, the incompleteness of this one might suggest the inference<sup>1</sup> that at this date the entire New Testament

<sup>1</sup> An examination of Dr Gilly's facsimiles rather confirms than weakens the suggestion made in the text. To judge from these, the Grenoble MS. must bear a very strong resemblance to our F, and the Zurich MS. to our C, the former of which I should assign to the close of the 14th, and the latter to the early part of the 15th century. The truth is that so very few



was not yet in circulation among the Vaudois. Those parts which were read as Epistles and Gospels in Church would naturally be the first translated, and we find these in MS. B; and, were this suggestion confirmed, we should have no proof of the existence of a regular translation of the New Testament earlier than the period which produced the Wycliffite versions in our own country.

In B the most noticeable pieces are the *Treçenas* and the *Nobla Leyçon*. The four *treçenas* are the four quarters of the year, each containing *thirteen* Sundays, and the Epistles and Gospels are headed 1st, 2nd, 3rd... Sunday of the 1st, 2nd... *treçena*, without any further distinctive name derived from the season. On a minute comparison, however, with the unreformed Roman, as well as other missals, they appear to be precisely the same, with only such small variations as are found to exist between the uses of different Churches at the same time; and this is particularly interesting, as so very few relics of the early Vaudois ritual are still in existence. The copy of the *Nobla leyçon* in this volume is the one which has created all the discussion, by the expression which I have quoted before, ‘*Ben ha mil e cent an*,’ &c. It is, therefore, highly satisfactory to notice that the line runs in this copy;

Ben ha mil e \* cent an compli entierament,

with an erasure before *cent*, where, by the aid of a glass, the Arabic numeral 4 is visible, of the same shape as those frequently used in this volume. The only thing which could be needed to prove the certainty of this reading, is that in MS. C there is the commencement of another copy of this same poem, which, as it is but a short fragment, and has escaped the attention of Leger and

volumes bear an actual date, that persons who are familiar with MSS. may gain a fairly correct notion of the *relative* age of different volumes, and yet differ from other critics as to the *actual* age. I have very little doubt that most judges, if the four copies were placed open before them, would range them (1) Cambridge, (2) Grenoble, (3) Zurich, (4) Dublin. Of the Lyons copy I can say nothing, as no facsimile is given.



Morland altogether, I shall give entire. It is written continuously, the divisions being marked by points and coloured initial letters. It runs as follows<sup>1</sup>:

AYCI COMENÇA | LA NOBLA LEYÇON. |  
 O frayres entende u'na nobla leyçon. |  
 Sovent deven velhar e'istar ennauracion.  
*Car* nos | ven aquest mont esser pres | del chاون.  
 Mot curios | deoran esser de bonas obras | far.  
*Car* nos ven aquest mont || a la fin apropiar.  
 Ben ha | mil e .cccc. anz compli en'tierament.  
 Que fo escrita lo'ra ara sen al derier temps. |  
 Pauc daurian cubitar | *car* sen al romaient. |  
 Tot | iorn ven las enseñas | venir a *compliment*.  
 Acreysament de mal e amermaiment de bens.  
 Ayço son | li perill *que* lescritura di. |  
 Li auangelin o recoytan | e saint paul atresy.  
*Car* | neun home *que* viva non | po saber sa fin.  
 Perço?... [The leaves which should follow are wanting.]

There can be no doubt that the Geneva and Dublin copies are both later than our two; and, however we may explain the omission from them, it is at least the evidence of two earlier against two later copies, and this, added to the great difficulty of giving a reasonable explanation of the lines, seems enough to satisfy the most strenuous advocates of the antiquity of the poem.

A is the volume which, at the end of the sermon *De la parolla de dio*, contains the supposed date of transcription, 1230. The conclusion of the sermon is as follows:

Da 4<sup>a</sup>. endurezis enayci fay aliome la  
 parolla dedio &c.

1530.

I can see nothing in the second figure but a badly made 5, though I confess it is difficult to explain the meaning of it. It seems to be in the original ink, and beyond any suspicion of tampering, but the handwriting and figures are clearly not those of the year 1530, nor indeed of 1430; while 1230, as the date of transcrip-

<sup>1</sup> The divisions mark the ends of the lines on the page in the MS.; the italics denote the abbreviations of the original.





tion, even apart from palæographical considerations, is out of the question. In Part V. the collection of Latin pieces, the *Doctor Evangelicus* (Wyclif) is cited. And further, in the historical passage at the close of the volume, after speaking of *Piero de Vaudia* and his excommunication, mention is made of the success of his followers until, two hundred years (*dui cent an*) after his time, a persecution arose, which continued even to the times of the writer. This brings the date of the composition to the beginning of the 15th century at the earliest. It is true that *dui* has been partly erased, but even *cent an* would bring the piece down much later than 1230; while it must be allowed that it is somewhat suspicious, that Morland has taken no notice in his catalogue either of this piece or of the fragment of the *Nobla leyçon* containing the true date, even though his list in many cases deals with the most insignificant details.

The passage on the voluntary poverty of the church is as follows<sup>1</sup>:

[f. 236] Mas aço que la gleysa de li eyleyt istes en sancta religion regla e orde en sanct regiment, lo segnor ordene en ley meseyme governadors e iuies speritals resplandent de celestial sapiencia, e que li maior mostresan a li menor vita de sanctita e eysemple de salu; Mas li menor dovesan devota obediencia a li lor maior sotmettament e reverencia. De li regidor testimoniia S. Paul en li At de li apostol, diçent: *Atende a vos e a tot lo greç al cal lo Sant Sperit pause vos rescos a regir la gleysa de Dio la cal el aquste cum lo sio sanc.* Mas el dis enayci a li sotmes: *Obede a li vostre derant pausa, e sotmete vos a lor.* Ac' Dio pause

<sup>1</sup> A better acquaintance with the language would have enabled me to print this piece much more correctly. But the primary object of this paper has been to draw the attention of scholars to these genuine remains of the Waldenses of the 15th century, and while I only vouch for accuracy of reading where *names* and *numbers* are concerned (and this is of no small importance here), the reader, if at all gifted with an eye for conjectural criticism, will readily correct what, from ignorance of the language, I have mis-read.



aleuns en la gleysa prumierament li apostol, li 2. li propheta, li 3. li doctor. E Peyre apostol amonesta tant li derant pausa coma li sotmes: *Tuit demostrant humilita entre vos. Car Dio contrasta a li superbi, mas el dona gracia a li humil.* Mas el dispensa aquesta degneta a li seo karissime quilli luçessan de maior sanctita cum veraya pavreta, e fossan liora a maior tribulacion, que enapres ayço li eyleves de maior gloria, e plus ample honor e enriqueça. Li eyleva de le stercora de terrenals riqueças, e lor done celestials consolacions. E aquilh que foron plus char amie de lui suffriron maiors e plus greos repropis. E sença dubi nos cresen lor esser eyleva de maior degneta e gloria. Mas aquesta sancta gleysa ac' al temp de li appostol creyse en moti milhiers e en sant orde per la redondeça de la terra, e permas per moti temp en verdor de sancta religion; e li regidor de la gleysa permaseron en pavreta e en humilita, segont las antiquas storias, encerque trey cent anç, ço es entro a Costantin emperi cessar; mas, regnant Costantin lebros, un regidor era en la gleysa lo cal era apella Silvestre [f. 237] roman. Aquest istava al mont de scraphio iosta Roma, enayma es legi, per cayson de persecucion, e menava vita de pavres cum li seo. Mas Costantin rececopu respot en li soyme, enayma e reconta, Anne a Silvestre, e fo basteia de lui al nom de y<sup>n</sup> x<sup>i</sup>, e fo monda de la lebroisia. Mas Costantin vesent se sana al nom de x<sup>i</sup> de tanta miseriosa enfermeta, pense honrar lui lo cal lavia monda, e liore a lui la corona e la degneta del emperi. Mas el la rececop, mas lo compaignon, enayma ay anni recontar, se departie de lui e non consentie en aquestas cosas, mas tene la via de pavreta. Mas Costantin se departie cum mooreça de romans en las part dautra lo mar, e aqui hedifique Constantinopoli enayma es e apelle ley del sio nom. Donca daquel temp la resiarcha monte en honore e en degneta, e li mal foron multiplica sobre la terra. Nos non cressen alpostot que la gleysa de dio sia departia maçament de la via de verita dal tot, mas una partia cagit, e la maior part, enayma es usança, trabuche en mal. Mas la part permasa permas per moti temp en



aquela verita la cal ilh avia rececopu. Enaycei la sanetita de la gleysa manque poc a poc ; mas enapres 8 cent anç de Costantin se leve un lo propi nom del cal era Piero, enayma yo auvic, mas el era duna region dicta Vaudia. Mas aquest, enayma dion li nostre derant anador, era ric e savi e bon fortment. Donca o el legent, o auvent de li autre, rececop las parollas del evangeli, e vende aquellas cosas las el avia e las departie a li pavre e pres la via de pavreta, e prediche e fe deciples, e intre en la cipta de Roma e disputa derant [f. 238] la resiarcha de la fe e de la religion. Mas en aquel temp era aqui un cardenal de Pulha, lo cal era amic de lui e lauvava la via de lui e la parolla, e amava lui. A la perfin rececop respot en la cort que la gleysa romana non poya portar la parolla de lui, ni non volia habandonar la via acomença. E dona a si sentencia fo fayt fora la sinagoga. Nent de ment el meseyme predicant en la cipta fey plusors deciples. E facent camin per las regions da Ytalia fe aiostament enaycei que en plusors pare niutreron moti en la lor conversacion, tant el meseyme cant li sucessor de lui, e foron forment multiplica ; car lo poble auvia lor volentier, emperço que la parolla de verita fossa en la boca de lor, e demostresan via de salu. E multipliqueron tant que sovendierament saiostesan en li lor conselh alcuna veç 8 cent, alcuna veç mil, alcuna veç mot poc. Dio obrava merevilhas per lor, enayma nos aven de plusors li cal parlan volentie verita ; mas aquestas obras fructuosas dureron per lesparçi de (dui)<sup>1</sup> cent an, enayma es demostra per li velh. A la perfin, levant se lenvidia del satanaç e la maligneta de li fellon, persecuecion non peta es va entre li serf de Dio, e degiteron lor de region en region ; e la crudelleta de lor persevera entro ara contra nos. E cum aquestas cosas seayan enaysi, considerèn li temp li cal trapasseron devant lavenament de X<sup>i</sup>. Car ilh foron umbra e figura daquisti temp, lo cal [f. 239] durare de X<sup>i</sup> entro a la fin del segle. Nos non troben en las scripturas del velh testament que de Abram entro a X<sup>i</sup> la luçerna de verita e de sanetita sia unca daltot en alcun temp

<sup>1</sup> This word has been partly crased.



alpostot steynta; mas permaseron totavia o poc o pro en saneta vita. Ni non legen quilh nenguesan unca a defalhir deltot. Enaysi ac' pense que del temp de X<sup>i</sup> entro ara sia entre nengu enaquelel meseyme modo. E enaysi cresen que sia avenir entro a la fin. Que del temp al cal la gleysa fo fonça entro a la fin del segle, la gleysa de Dio non defalhire enaysi del tot que la non sia totavia alcun de li sant, o en las terras, o en algunas regions de la terra. Car *lo son de lor issic en tota la terra*. E la maior part de la gleysa de Dio cree al començament en las regions dautra lo mar. Dont es desser stima en alcuna manera que otra lo mar e de aquesta partia del mar la lucerna de li sant sia nengua alpostot auniet per alcun temp. Car li nostre frayre en li temp antic cum ilh aguessan trapassa lo mar per una persecucion atroberon li frayre en una region; mas car ilh mesconoysian lo lengaie daquela region, non pogron aver compaignia cum lor ni demostrar fermeça entre lor, enayma ilh agran fait volentier, e se departiron dentre lor. Entre aquestas cosas pensen la prophesia de Jeremia: *Baron de li prever de levetienc meos menistres non perire de la mia fucia, lo cal uffra holocaust e embrase sacrafici e aucia vedeoç per tuit li dia*. Aquesta promession de Dio es dicta sobre la saneta gleysa. Car li dit de li propheta expiravan a X<sup>i</sup> e a la gleysa. Donca veian calcosas dia, que de X<sup>i</sup> entro a la [f. 240] fin del segle baron non perire, menistre de X<sup>i</sup>, lo cal uffra holocaust e vedeoç e sacrifici per tuit li dia. Que calque cal son, membre del sobeyran prever per sanetita de vita, uffron hostias speritals a Dio sobre lautar de la fe entro en cuey. E se ilh non son moti, emperço la prophesia non ment; car el non di: *Barons non periren*, mas: *Di baron de li prever non perire de la mia fucia*, lo cal faça aquestas cosas en aquelas. O karissime, considera; car la luna ja sia ço quilh sia iusta venir ameng de la soa pleneta, mas emperço totavia es luna. E silh es scurçia per algunas tenebras e non apereysa a li olh de liome, emperço ilh es totavia luna: en la soa substancia, enayma nos cressen, dautra manera Dio faria luna per chascun mes. Mas lescriptura de que





Dio cree aquesta luna del començament. Donca pensen lo dit de David: *El fey luna en temp*, ço es en mermament e en renovellament. E la luna a figura sovendierament la gleysa, la cal regna, alcun veç en moteça de sant en aquest mont; e alcuna veç es iusta a mancamment. Donca si la gleysa es casi defalhia, enayma la luna, que se part per lenvidia del septanaç e per la superbia de li fellon e per la negligencia de plusors, e mootas greos tribullacions e persecuecions, si mays que non cressan ley en algunas regions del mont totavia esser, permasa en la pavreta de li sant, e en bona vita e sancta conversacion. Car Salomon parlla per sperit de prophecia diçent: *Cant li fellon multipliqueren se levaren, e li iust sere scondren; e cum ill seren peri, e li iust multipliqueren.* Nos pensen a.....

Here the text breaks off, and ff. 241—243 are wanting to complete the sheet.

D contains no indication of a date, as far as I have examined, but the headings of the eight divisions of the *Exposition of Christian Doctrine* are worth noticing, though, from the mutilation of the volume, only three chapters now remain. The prologue enumerates these divisions thus:

“Donca prumierament nos diren breoment coma la ley del veray Dio e veray home Yh<sup>n</sup> X<sup>i</sup> per si sola es sufficient a la salu de tota la generacion humana, E es plus breo e plus comuna e plus legiera a complir, e es ley de perfeita liberta, a la qual non besogna aiogner ni mermar alcuna cosa, E non es alcuna cosa de ben la qual non sia sufficientment enclusa en aquella mesecyma soa ley. Segondarianament diren de la sancta fe catholica, la qual se conten en li article e en li sacrament e en li comandament de Dio. 3<sup>m</sup>ment diren de la vera e de la falsa penitencia e de la vera confession e de la satisfacion. La 4<sup>a</sup> diren alcuna cosa del vero purgatori e segur e de la falseta e meçonia se me<sup>a</sup> sobre lui. La 5<sup>a</sup> diren de la envocacion de li sant e de li horror sobre seme<sup>a</sup>. La 6<sup>a</sup> diren de la auctorita pastoral dona de Dio a li sacerdot de X<sup>i</sup>. La 7<sup>a</sup> diren de las clavs apostolicas donas de Yh<sup>n</sup> X<sup>i</sup> a sant Peyre



e a li autre seo veray successor. La 8ª diren de las veras endulgencias." fol. 81.

In Ch. 2, the sacraments are enumerated thus:

"Sept son li sacrament de la saneta gleysa. Lo prumier es lo batisme lo qual es dona a nos en remeson de pecca. Lo .2. es la penitencia. Lo .3. es la cumunion del cors e del sanc de Xp<sup>t</sup>. Lo .4. es lo matrimoni ordena de Dio. Lo .5. es loli sant. Lo .6. es lenpusament de las mans. Lo .7. es ordenament de preyres e de diaques." fol. 88<sup>v</sup>.

To sum up then, briefly; after the most important fact—the determination of the true date of the *Nobla Leyçon*—the primary result gained from the recovery of these manuscripts, and a comparison of them with what we already know of others of the kind, is, that, besides the Dublin collection, all of which seem to have been written in the 16th century, we have two miscellaneous volumes at Geneva (MSS. 207 and 209) and four at Cambridge (ABCD), as well as more than one copy of the New Testament, all assignable to the 15th century; and in addition to these, at Cambridge and at Grenoble, one incomplete and one complete copy of the New Testament, which may be ascribed to the close of the 14th century. It is a small collection, doubtless; but it is a very precious one, even though not carrying us back to the 10th and 12th centuries, as we were led to expect; and it is much to be hoped that the authorities at our University Press will soon offer some encouragement towards bringing out a careful edition of at least the most important treatises in the collection. Whatever Cromwell and his friends were politically, it is at least certain that, as a literary body, we owe them a debt which it would take us a long time to repay, and which at present we refuse to acknowledge even in our annual commemoration of benefactors. We have for two hundred years ignored both the gift and the giver, and it is time that we should begin to make some reparation.



[NOTE. Sept. 1862. I have just received the welcome news from Dr Todd, that he intends to republish, in a separate form, the Catalogue of the Ussher Collection of Waldensian MSS., which he furnished to the British Magazine in 1841. The new volume would contain some remarks on the various points connected with the subject, as well as a detailed description of all the Waldensian MSS. now known to exist in Dublin, Cambridge, Geneva, and elsewhere. H.B.]

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